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The Color Line and Georgia History Textbooks: A Content Analysis

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THE COLOR LINE AND GEORGIA HISTORY TEXTBOOKS: A CONTENT ANALYSIS

by

MICHELE D. MITCHELL

Under the Direction of James Ainsworth

ABSTRACT

The purpose of this research is to define racialized textbook bias, conduct a content analysis of Georgia history textbooks, and answer the following question: how is race framed in contemporary Georgia history textbooks? A content analysis of nine Georgia history textbooks was completed for grades two and eight. A Du Boisian theoretical framing of race prejudice as the macro-social condition of the micro-social process of race was an integral component of the content analysis. The findings revealed the existence of racialized textbook bias in the form of marginalization, compartmentalization, and omission suggesting the continuation of White supremacy and Black oppression in the process of education in Georgia public schools.

INDEX WORDS: Racialized, Textbook, Bias, Omission, Compartmentalization, Marginalization

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MICHELE D. MITCHELL

A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of

Master of Arts

in the College of Arts and Sciences

Georgia State University

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1 INTRODUCTION

Public school systems in the United States are responsible for educating America's children, and part of this responsibility includes choosing textbooks that aid in teaching them. One Georgia history text attempted to attenuate the subject of slavery in America with this description; "Black people were brought from Africa and other continents to help pick cotton and other crops" (Klein, 2000, p. 63). This summarized statement is inaccurate because it disregards the experience endured by millions of Africans forced to immigrate to the Americas. By utilizing the term 'brought,' Klein's (2000) statement minimizes the death marches to slave ships and the time captives spent within European controlled 'dungeons' along the western shores of Africa. This term also neglects the fact that millions of Africans experienced brutal and inhumane treatment onboard slaving vessels, and it fails to address the dehumanizing practice of slave trading, in which Africans were considered commodities, and auctioned off as live stock (Giddens, Duneier, & Appelbaum, 2005). The use of the term 'help' implies conscious choice (Feelings, 1995), and ignores the fact that the process of enslavement and the laws created to enforce slavery annihilated the free will of Africans in America. However, this sentence taught to third graders in Georgia elementary schools in 2003 represented the language used to describe Africans' arrival to the Americas, their perpetual enslavement, and summate the contributions Africans made to Georgia's society.

This form of misinformation is an example of textbook bias that promotes White majority interpretations of historical events (Giddens, et al., 2005). Racialized textbook bias can feed myths and misinformation about minority groups that perpetuate separatism, isolation, and

erroneous interpretations by favoring White majority perceptions (2005). Feminists legitimately object to misogynistic interpretations of history that omit the female contribution, and African Americans legitimately protest the dilution of Black history in the United States.

Racialized textbook bias has the potential to spread damaging information about African-Americans while elevating Whites and drawing a line of significance, what Du Bois referred to as a 'color line,' between Blacks and Whites (DuBois, 1935). Racial bias in textbooks also has the potential to negate the civil rights of African-Americans because it can be viewed as a continuation of societal marginalization and oppression of people of African descent in America. Speaking on bias regarding reconstruction in history textbooks, DuBois stated; "It is propaganda like this that has led men in the past to insist that history is lies agreed upon, and to point out the danger in such misinformation" (DuBois, 1935, p. 714). Through such bias comes, "the emergence of a certain social aristocracy, who by reason of looks and income, education and contact, form the sort of upper social group which the world has long known and helped to manufacture and preserve" (Sundquist, 1996, p. 37).

Du Bois struggled against problems of the *color line* in the twentieth century and today at the dawn of the twenty-first century racial oppression remains a substantial barrier to the exercise of citizenship rights, and social institutions are still profoundly influenced by socially defined racial categories (Doane, 2006, p. 1). It is in Du Bois' sociology of race that a clear conceptualization and operationalization of race prejudice emerges as a tool for understanding the systematic and structural nature of oppression. This theoretical framing did not lose value over time, and today sociologists are once again turning to a Duboisian theoretical perspective regarding issues of race in an effort to help explain problems within today's society. In *Reclaiming a Du Boisian Perspective on Racial Attitudes* (2000), Lawrence Bobo discusses the

epistemological significance of Du Bois' race-prejudice framework for understanding Black life. He believes that Du Bois' conceptualization of prejudice some 100 years ago, as an ignorance and acquiescence to social norms, is still applicable to understanding prejudice in today's society (Bobo, 2000). It was with this theoretical framework that the content analysis of Georgia history textbooks unfurled. Because race-prejudice, in the form of racialized textbook bias can stifle equality in education, this research attempted to answer the following question: How is race framed in contemporary Georgia history textbooks?

1.1 Purpose and Scope

The purpose of this study was to examine the relationship between race and education in the case of Georgia history textbooks adopted by Georgia's Department of Education. This research project conceptualized racialized textbook bias as a product of race prejudice, and utilized content analysis to examine government sanctioned textbooks on Georgia history used by Georgia's public school students. Because racial bias can often be ambiguous, for this research it is operationalized as the compartmentalization, marginalization, and omission of information regarding people of African descent in Georgia history textbooks. This was done to determine if racialized textbooks bias existed and in what forms it existed. The focus of this research will be analyzing racialized textbook bias related to Africans and African-Americans in Georgia history textbooks adopted and recommended for grades two and eight. In 2011 Georgia curriculum standards required that Georgia history be taught, learned, and tested exclusively in grades two and eight.

1.2 Statement of the Problem

One way in which textbooks can make their way into Georgia classrooms is through the Georgia Department of Education's textbook adoption process. Textbook adoption can have an

impact on Georgia society as a whole. Those with the power to relegate textbook options affect the education of more than one and one half million public school students in the state of Georgia. As of October 2011 a total of 1,684,430 students were enrolled in Georgia public schools, and approximately 37% of these students were African-American (GaDOE, 2011). Books adopted and recommended by Georgia's Department of Education and purchased by school districts, individual schools, teacher's, caregivers, and parents, make their way into the hands of Georgia's children.

Currently, Georgia maintains an advisory committee for state recommended textbook resources by organizing a state approved Learning Resources Advisory Committee according to the standards of the Georgia Code: IFAA (2), 160-4-4-.20 (Georgia Codes, 2010). The State Board of Education appoints committees to serve in an advisory capacity, coordinating the evaluation of texts submitted for recommendation in specified subject areas and making recommendations to the board for textbooks to be state recommended. The State Textbook Advisory Committees consist of professional educators and lay members, appointed from each congressional district and the state at-large. The most recent approved list of publishers and authors was generated from this committee; Publisher and Series Names State Recommended Learning Resources Revised – October 4, 2010 (Georgia Department of Education, 2010). As of December 31, 2012, this remains the most recent approved list of publishers and authors. There also exists a Georgia Learning Resources/Textbook program, which outlines the purpose and goals of the Learning Resource Committee for the textbook program. “In order to ensure that core learning resources are of the highest quality, the State Board of Education established procedures for evaluating and recommending learning resources in state-funded courses”

(Georgia Education Rules 160-4-4-.10 and 160-4-4-.20) (Georgia Department of Education, 2010).

In 2003, Georgia's textbook adoption and recommendation process had a gap that allowed the book; *Our Georgia Community* (Klein, 2000). When school systems and schools choose books that perpetuate erroneous information, a disservice is done to the marginalized groups, and cultural sensitivity suffers (Giddens, et al., 2005). The committee members who adopt and recommend textbooks possess the power to legitimate the knowledge disseminated within the classrooms (Collins, 1998, p. xiii). They influence the attitudes and beliefs of children by using the authority of teachers and chosen textbooks to impart knowledge. A student learning that Africans were brought to America to help Europeans (Klein, 2000, p. 63) will have a distorted perception of the atrocity of slave trading and the effects of slavery upon Africans and African Americans. The way in which race is framed in textbooks can mirror its influence in society as a determinant of power, privilege, and opportunity (Smith, Eva, 2003, *A Reflection of Critical Race Theory and Curriculum*, Appendix H, pp. 219-222). If students are taught slavery consisted of willing participants in their subjugation that could become a belief and guiding attitude later in life (Giddens, 2000). The problem of racialized textbook bias is that it has the potential to give "students an incoherent, distorted picture of those who are non-White" (Chandler, 2010, p. 30). This distorted view of non-Whites can make its way from the classrooms and into society, thus perpetuating the racial problems within the state and the nation. Although this research does not attempt to challenge Georgia's textbook adoption and recommendation process, it does attempt to discover if racialized textbook bias existed in Georgia history textbooks and what forms of racialized textbook bias were present in state sanctioned textbooks on Georgia history.

To my knowledge, few scholarly studies have been conducted to document the existence of racialized textbook bias, and fewer studies document the amount and forms of racialized textbook bias in Georgia's public school textbooks. One research group addressed race and public schools with a qualitative data driven study in which the challenges faced by students of color in public schools was documented (Barajas & Ronnkvist, 2004). Barajas and Ronnkvist (2004) reported that a major roadblock for their study was the assumption that public school systems in America are race neutral, and racism was acknowledged only as an overt action, overlooking the subtleties of race prejudice. This research addressed the neutrality, or lack thereof, of race and identified one obstacle to equality as racialized White space in public schools.

1.3 Racialized Textbook Bias

Although the issue of racialized textbook bias is central to this research project, it must not be viewed with a myopic lens. Its historical development must be considered as part of an inter-connectedness with a plethora of social problems faced by African-Americans. According to DuBois, the root of these problems lies within the issue of race prejudice. If race prejudice is at the root of this problem, the solution will be found there as well (Green & Driver, 1978). Through a Duboisian conceptualization of race prejudice and its consequence upon society, one effectively can unveil its interconnectedness with textbook bias in Georgia's public schools and divulge any marginalization, compartmentalization, and omission of historical facts regarding people of African descent.

The role in which race can play within the marginalization, compartmentalization, and omission of African-Americans in Georgia history textbooks leads to what is referred to in this research project as racialized textbook bias. Although racism is less blatant in today's society, its

impact was apparent through the racial bias within at least one textbook (*The Story of Our Georgia Community*, 2000) used by students in Georgia's public schools. The marginalization, compartmentalization, and omission of African-Americans in history textbooks can be viewed as reflections of society's views regarding the significance of Black people in America. Through marginalization students are told that the history of Africans and African-Americans is not as important as the history of Whites. Through compartmentalization students are told that history of Africans and African-Americans is only significant when discussing certain subjects such as: slavery, Civil Rights, and sports. Through the omission of the history regarding Africans and African-Americans, students' minds are shaped to believe that Africans and African-Americans were historically non-existent in the shaping of Georgia.

For this research, racialized textbook bias was conceptualized as information that marginalized, compartmentalized, or omitted people of African descent. Because such textbook bias existed in the form of what is present and how it was presented as well as what was absent, the indicators for textbook bias relating to people of African descent varied according to the historical period being discussed. Such indicators were numerous and varied, but coding was guided by a DuBoisian theoretical framing of race-prejudice.

The operationalization of textbook bias began with an understanding of race bias as a micro social process of the macro social condition of race. Thus, textbook bias was manifest as written information within textbooks that could prejudice readers through unreasonable attitudes toward people of African descent. Because race is fluid, these attitudes become part of a cyclical process of racialization, racism, racial prejudice, and racial bias.

Marginalization is defined as the representation of White majority perceptions for people of African descent by relegating and limiting the visibility of this group in textbooks. This

practice creates a systematic approach in which the smallest possible amount of information pertaining to Africans or African-Americans is included in textbooks (Stone, 1996).

Compartmentalization is defined as White majority expressed perceptions of people of African descent that renders information valid only within specific categories. These categories include but are not limited to slavery, Civil Rights, crime, race, and sports (Giddens, et al., 2005).

Compartmentalization is present when a majority of the information on Africans and African-Americans can be found in a limited amount of chapters or sections, instead of continuously throughout the text (2005). Omission is defined as White majority perceptions of people of African descent that excludes information about this group where it is historically and socially significant (2005). Clearly defining these concepts helped to identify how race prejudice was manifest as racialized textbook bias in the content analysis, and provided an umbrella under which to categorize and define any representations of race bias.

1.4 Significance

“Racism overtly shaped the United States’ social institutions at the beginning of the twentieth century and continues, although more subtly, to impact American institutions of socialization in the beginning of the twenty-first century” (Yosso, 2005, p. 70). Such institutions included and continue to include public education systems across the country. Today, public education institutions that inadvertently promote the marginalization, compartmentalization, and omission of people of African descent through racialized textbook bias continue the overt subjugation of people of African descent present throughout the seventeenth, eighteenth, nineteenth, and twentieth centuries.

Historically, the public education system in America has been wrought with challenges, and in the South these challenges weighed heaviest. Prior to 1865, slave codes prevented many

people of African descent from obtaining the same education afforded Whites (Moore & Mitchell, 2005). However, the Reconstruction Era in Georgia opened the door to new possibilities regarding education for people of color. Although education would be free during the latter part of the 19th century, it would come at a cost, and that cost was race prejudice manifested in the form of racialized textbook bias.

The consequences of racialized textbook bias are also addressed by Wallace and Allen (2008), in their *Survey of African American Portrayal in Introductory Textbooks in American Government Politics*. Wallace and Allen (2008) recognized that textbooks function as both, “a cultural vehicle, and as a means of social control” (p. 153). Among the results of racial biases in textbooks are the mainstream acceptance of what is “legitimate knowledge and the omission of the historical experiences and cultural expressions of African Americans that have been historically denied power in the United States” (Apple & Christial-Smith, 1991, p. 5). Further implications are addressed by Zeece (1997), in *Books, Bias and Best Practice* with an understanding that biased textbooks provide readers with tools to construct negative images regarding cultural differences.

In the *Philadelphia Negro* (1898), W.E.B. DuBois’ sociohistorical analysis noted that the devastation within the Black community of Philadelphia was “not a simple fact,” it was a “symptom” (p. 6). Essentially, the ills within the community were a creation of the society in which it existed. In Georgia, racialized textbook bias also can be viewed as a symptom of a larger problem that has racial implications; the devaluation of non-white culture and history. Racialized textbook bias can be viewed as a symptom of racism and race prejudice because textbooks are a reflection of the normalizations within society, and racial prejudice becomes institutionalized within the education process (Giddens, Duneier & Appelbaum, 2005). As a tool

for socialization, when textbooks exude racial bias, the socialization process will include racial bias. The result is the continued impediment of equality in society.

In a 1922 *Crisis* article titled; *Education*, DuBois stated: “*There is a widespread feeling that a school is a machine. You insert your child at 9 a.m. and extract the child at 4 p.m., improved and standardized. In truth, school is a desperate duel between new souls and old to pass on facts and methods and dreams from a dying world to a world in birth pains*” (Du Bois, 1922 & Zuckerman, 2004, p. 198). This analogy of the school system as a structural institution that seeks to standardize individuals through education offers valuable insight into understanding today’s educational institutions. Standards can still be viewed as those fashioned by White dominated normalizations in society. Today’s duel may be viewed as that between the old souls of the White majority clinging to their power position, and the new souls of minorities seeking to equalize the distribution of power through the education process. Thus, the continuation of racialized textbook bias in the 21st century ought to be viewed as a hegemonic process that must not be ignored.

1.5 Theoretical Frame

Race prejudice, according to Du Bois, is a macro social condition of the micro social process of race (Du Bois, 1940). This conceptualization of race prejudice is best understood by recounting Du Bois’ sociohistorical perspective on race. In *Dusk of Dawn* Du Bois wrote what he called an “autobiography of a concept of race” (p. vii) in which he defined race as both a social construction and a social problem that grew out of European nation building and capital expansion (1940). The delegation of people of Africa as the lesser group differentiated by phenotypical features would lay the groundwork for the racial hierarchies behind European expansion. Through colonization in the Americas and Africa, this racial hierarchy would

become institutionalized; a fixture in the social structures within society. The institutionalization of racial hierarchies in society is what is generally known as racism.

In Lawrence Bobo's article *Reclaiming a Du Boisian Perspective on Racial Attitudes* (2000) he suggests that racial prejudice, as a manifestation of systematic racism, continues to influence the structural positioning of African Americans. However, race prejudice today is qualitatively different from race prejudice during the time in which Du Bois conducted his scholarly research. It is this form of laissez-faire racism that the research on racialized textbook bias attempted to uncover as race prejudice in Georgia history textbooks.

David Levering Lewis' interpretation of Du Bois' sociology of race prejudice is apparent in *A Small Nation of People*, where Lewis posits Du Bois' research revealed that White's images of Blacks were often in contrast with Black's image of themselves. Du Bois himself explicitly stated in *Dusk of Dawn* that these images, manifested in many forms of media, surround and condition Blacks and Whites. They condition Blacks by means of the race concept we have of ourselves in a racialized society, and condition Whites by means of the race concept they have of Blacks, and the subsequent treatment Blacks experience in a White dominated society. Race prejudice thus can manifest in the negative and disparate treatment of non-White racial groups in society.

2 LITERATURE REVIEW

Children form opinions about the world in which they live in early childhood, (Zeece, 1997, p. 173). Many of these opinions arise from the literature and textbooks used in school systems throughout the United States. These textbooks help to shape and mold students into viable and productive citizens through socialization that takes place in the classroom. When

African-Americans are marginalized in textbooks it sends an inadvertent message to its readers, downplaying the role African-Americans play in American society, and negatively shaping the way students view African-Americans (Stone, 1996).

According to Zeece (1997), “no book is bias free” (p. 173), and the need exists for the establishment of criteria textbook creators and textbook adoption policies ought to follow when constructing and selecting materials for the classroom. There is also a need, not only to help professional educators understand the source of bias in textbooks used to educate children, but also to enable these educators with the skills necessary for making a conscious effort to deal with textbook bias (Zeece, 1997). Identifying bias in textbooks begins with an understanding that bias exists in two forms: blatant and unobtrusive (1997).

Romanowski’s views on bias in textbooks are similar to Zeece’s in that textbooks are neither bias nor value free (Romanowski, 1996). Romanowski also found that language is used as both an authoritative figure and a powerful tool for painting bias images of minorities in many textbooks. For many students in public schools throughout the country, textbooks are taken as factual and unquestionable forms of information (1996). Because the textbooks used in classrooms are viewed by students as an authoritative source, biased representations of African Americans can produce a lack of appreciation for their history and culture. Hogben and Waterman’s 1997 study found the underrepresentation of African-Americans in psychology textbooks caused minorities to feel excluded and this negative experience influenced their perceptions of upper level psychology and inhibited them from taking further courses (Hogben & Waterman, 1997).

According to Romanowski, textbooks not only define what is significant in American history, they also determine what American society defines as important (1996). Many students

accept without questioning the impressions, views, and values created by textbooks (Romanowski, 1996). Through this blind acceptance minds are shaped and molded with the ideology found in textbooks. When these textbooks include racial biases that are absorbed by the students, these biased perceptions can make their way into society.

In 1896, W.E.B. DuBois showed the city of Philadelphia and ultimately the country that the sociological, historical, and structural roots of racism and prejudice exacerbated the conditions of African-Americans. His groundbreaking work was an attempt to explain the ‘color line’ that existed in American society as an obstacle for African-American achievement. More than 100 years after DuBois’ social study on Black life in Philadelphia, questions regarding the color line still exist in Georgia history textbooks.

Although not acknowledged during his lifetime, DuBois’ Philadelphia Negro, The Exhibit of the American Negro, the Negroes of Farmville, Virginia, and the Atlanta University Publications all worked to show America that embedded within its foundation is an interwoven lattice made of the oppression of African-Americans and White hegemony. This lattice ought not be excised from any explanation of the problems faced by Blacks in American society today. For DuBois, race was an important social construct that affected many aspects of society and should not stand apart from the issue of education (Provenzo, 2002).

“The same educational process which inspires and stimulates the oppressor with the thought that he is everything and has accomplished everything worthwhile, depresses and crushes at the same time the spark of genius in the Negro by making him feel that his race does not amount to much” (Woodson, 1933, p. xiii). Research completed on the representation of Blacks in Family Textbooks found that descriptions of Black families, without historical

background, left students to believe that Black families were inherently dysfunctional (Taylor, 1995).

Textbooks may contain factual information, but that information can also convey selective values and judgments (Romanowski, 1996). In the book; *The Story of Our Georgia Community* (Klein, 2000), students are introduced to the European settlers with an explanation of British culture and society, while their introduction to Africans is void of a history or culture. Stone referred to this as the “ghettoization of African Americans in textbooks” (Stone, 1996, p. 361). In addition to the compartmentalization or ghettoization of African-American history and culture, racially biased textbooks also marginalize and misrepresent the contributions of African-Americans to American society. This treatment of African-American contributions gives the impression that Blacks are only relevant to the discussion of certain issues (Stone, 1996), namely slavery, and the Civil Rights movement of the mid-twentieth century.

Wallace and Allen cite the fact that many publishing companies of American textbooks are predominantly White-owned and reflect and reinforce the racial bias found in American societies (Wallace & Allen, 2008). Increasing the number of African-American participants in both the creation of American textbooks as well as the textbook adoption process could mean progress toward obtaining fewer racially biased textbooks circulating throughout our school systems. At the same time, Taylor and Benokraitis (1995) suggest that authors consciously integrate materials throughout textbooks instead of compartmentalizing information on minorities to a few sections. However, many publishing companies respond to pressure from their markets regarding what materials and the extent of materials incorporated in their textbooks (Wallace & Allen, 2008).

Stone (1996) suggests supplementing existing texts that contain bias material with films and other literature that could balance or augment the presentation of race-ethnicity. This insinuates that teachers should be able to identify biased materials. However, many may not be able to do so. For some teachers who acknowledge the need for supplemental textbooks to augment racialized bias, a Eurocentric criterion often drives their attitudes when culturally diverse content is added, instead of integrated (Zeece, 1997).

Romanowski's (1996) findings suggest educators become more critical of historical textbooks, and begin to find ways of identifying and challenging bias found in these textbooks. The only way for this to be achieved is by openly identifying any existing problems with bias in textbooks in order for these educators to address this issue. This does not address the issue of the invisibility of minorities in textbooks. The research findings of Taylor and Benokraitis (1995) showed that 2.1% of marriage and family textbook materials included information on minority groups although they made up more than 25% of the population.

“Who ignores or seeks to override the race idea in human history ignores and overrides the central thought of all history” (Zuckerman, 2004, p. 20). This statement epitomizes Du Bois' beliefs regarding the centrality of race within society, and a true understanding that no problems in today's society faced by African-Americans, as a group, can and will be solved without a socio-historical analysis of the role race plays in American society. The experiences of African Americans in today's society are linked to the experiences of African-Americans in the past. For Du Bois history's role can be understood as both the structure and agency that shapes the lives of African-Americans today (Katz & Sugrue, 1998).

According to Katz and Sugrue (1998), the concept of race is learned from society, and understanding the nature of racial bias within textbooks requires a historical analysis of the role

race has played in society. In his examination of the role of race in history textbooks focusing on reconstruction, Du Bois (1935) pointed out that the historians writing the textbooks transposed their own biases into the textbooks and prejudicially shape how students viewed the reconstruction era. This prejudicial shaping included the notions that Blacks were better off under White control and were not equipped to handle freedom. This ideology was followed by the removal of Blacks from political power, the implementation of Jim Crow laws, and restrictions placed upon the rights of Blacks to vote (1935). Propaganda such as this made it easier for White Americans to accept the injustices reaped upon Blacks at the dawn of their freedom era. The same way that the propaganda shaped the way Whites viewed the loss of privileges Blacks gained during reconstruction is the way in which racialized textbook bias can continue to shape the way White Americans and African-Americans view the injustices that Blacks face in today's society.

In Du Bois' *Dusk of Dawn* (1940), he explained that the foundation of American society was built upon the recognition and preservation of racial distinctions. Today, race is not merely a cultural and historical fact; it is also a social fact. As a social fact race can be observed in many aspects of American society, and the external construct of racial differences continue to act as a constraint upon African Americans within society and within the textbooks that are a reflection of society. As an external construct, racial biases can shape how African-Americans are presented in Georgia history textbooks.

With textbooks being the dominant instructional tool used in social studies classrooms, the textbook becomes a powerful vehicle for, "introducing and perpetuating racial stereotypes" (Linter, 2004, p. 30). The constant reminders of White exploration, manifest destiny, and triumphs of people of European descent are often countered with marginalized and disparaging

snippets of African-American contributions to American culture. Chandler's book; *Critical Race Theory* (2010) suggests that this is a result of perception, the information that enters the textbooks regarding African Americans is told through a 'White lens.'

Although content analysis research exists on textbook bias at the college level from: Stone in 1996, Shaw-Taylor and Benokraitis in 1995, Hogben and Waterman in 1997, and Wallace and Allen in 2008, this type of research is less prevalent at the primary and secondary levels. No studies were found that attempted to analyze racialized textbook bias in Georgia's public schools. This implied that there was a need for more research into racial bias in textbooks in the 21st century.

Many scholars researching bias in textbooks agree that the studies of minority scholars ought to be incorporated in the creation of the textbooks. However, the creation of textbooks falls in the hands of the publishers, and the literature is clear in the notion that the publishers respond to their markets. The few who choose which textbooks will make it into students' hands are major players in the issue of textbook bias.

The future of our nation rests with the education of our children and new ideas must be considered for studying the social problems related to race and education in Georgia public schools. Cultural relevant education is posed by some social scientists as a methodology for diminishing the representations of racial bias in schools. According to Ladson-Billings (1998), culturally relevant pedagogy (CRP), "is a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes" (p. 18). It is believed that CRP is important for self-determination and revitalization among minority groups (Brown-Jeffy & Cooper, 2011). This construction of CRP helps to

understand the intersectionality between culture and power, and provide theories to counter the hegemonic education system in modern society (2011).

3 RESEARCH METHOD AND DESIGN

The research methodology for this project combined quantitative and qualitative methods for conducting the content analysis of Georgia history textbooks adopted by Georgia's Department of Education for students in grades two and eight. Grades two and eight were the focus of this research project because Georgia's Department of Education dedicates the study of Georgia history solely to these grades. A mixed-method approach to the text analysis was adopted because I believe, like Seale (2004) that "the best content analytic studies use both qualitative and quantitative operations on texts" (Social Research Methods, p. 117, 2004).

Content analysis is often defined as the objective, systematic, and quantitative description of manifest content" (Berelson, Bernard, 1974, p.74). However, content analysis does not have to be singularly quantitative. Qualitative methodology can be incorporated within content analyses. For example, the enumeration of words, themes, phrases, characters, and sentences in this research project was be informed by the qualitative development of the categories of racialized textbook bias. One common complaint regarding the effectiveness of quantitative content analysis is that it does not take context into account. For this reason, a qualitative approach to compartmentalization, marginalization, and omission was incorporated within the methodology.

The content analysis took place in a five-step process. Step one was the clear theoretical framing of race bias in textbooks as compartmentalization, marginalization, and omission. Step two was the clear conceptualization of these three components of race bias, and step three was a

combination of deductive and inductive coding of the representations of race bias within the texts. Step four was the quantification and qualification of representations of race bias within each category, and step five was the identification of themes, patterns, and anomalies of race bias within the texts.

Because a DuBoisian theoretical perspective on race-prejudice centers on the relationship between racial stratification and power structures in society, this theoretical framework was a useful tool for understanding how representations of racialized textbook bias can continue to promote racial inequality. Figure 1 explains this relationship as the macro social condition of the micro social process of race. As children, we are often told; *'sticks and stones can break your bones but words will never hurt you.'* However, as adults we may become aware of the cruel nature of this apathetic statement. The reality is that words are often the most powerful weapons wielded at individuals and groups. Written words, produced in a racialized society, can thus play a crucial role in the production and reproduction of race prejudice.

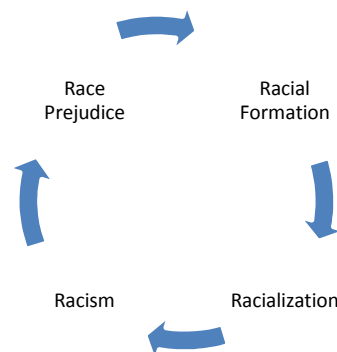


Figure 1 Macro social condition of the Macro social process of race

The quantitative component of this research sought to address the breadth of space dedicated to Whites and Blacks, the number of people referenced by race, and the compartmentalization of Blacks into specific paragraphs or chapters within the texts. This coding scheme measured the existence of racialized textbook bias through individual word count, paragraphs, and/or chapters. The qualitative component of this research included identifying themes, patterns and anomalies of racialized bias within sentences, paragraphs, sections, and chapters by way of compartmentalization, omission, and marginalization of information on Africans and African Americans.

Omissions were measured by utilizing a qualitative comparative analysis technique. For example, a discussion of the history and culture of Europeans prior to their arrival in Georgia within a textbook, and a failure to discuss the history and culture of Africans prior to their Arrival to Georgia constituted an omission. This form of omission is representative of racialized textbook bias. Marginalization was measured using both quantitative and qualitative methodologies. Both the breadth and quality of information pertaining to people of African descent were pertinent to assessing the existence of marginalization. If a text on Georgia history had 90% of its information dedicated to Whites while less than 10% of its information was dedicated to Blacks this constituted a quantitative example of marginalization. It is well understood by historians on Georgia history that Blacks played a major role in the history and development of the state of Georgia. An example of a qualitative approach to measuring marginalization can be found in Klein's (2000) *The Story of Our Georgia Community*. While describing Black's enslavement in Georgia, Klein stated that "Black people were brought from Africa and other continents to help pick cotton and other crops" (Klein, 2000, p. 63). The term 'help' marginalizes the slave trade and Africans enslaved in Georgia by providing the lowest

limit of acceptability regarding information on enslaved Africans in Georgia. The analysis of texts for compartmentalization also utilized both quantitative and qualitative methods. The qualitative component was the conceptualization and identification of compartmentalization within the chapters and sections of the texts. The qualitative approach to measuring compartmentalization is the segregation of Black people within a textbook into racialized chapters or sections. For example, if within a particular section or chapter in Georgia's history, the inclusion of Blacks falls solely within racialized sections or chapters such as African Americans in the Colonies, Enslaved People, African American Heroes, or Famous African Americans, this will constitute compartmentalization. The quantification of the page and chapter distribution by race throughout the texts constitutes the quantification component of the analysis of the texts for compartmentalization.

The quantitative approach to this content analysis was a systematic and objective analysis of words, sentences, and paragraphs. Some variables were chosen before the text was observed. For example, the variable that identified people of African descent was measured using terms such as Black, African, African American, Jamaican, and slave. While the variable that identified people of European descent was measured using terms such as White, European, German, British, and slave owner. Other terms for Whites and Blacks were identified during the content analysis. Through consistency and the connection of words to a thematic analysis (marginalization and compartmentalization), a content analysis will take place.

The qualitative content analysis will use two approaches to the coding scheme for interpreting meaning from the texts: 1) Conventional, and 2) Directed. The Conventional approach is generally used when the aim is to describe a phenomena and when existing literature and theory on a particular phenomena are limited (Hsieh & Shannon, 2005). This approach

encompasses inductive development and will be appropriate for the development and analysis of omissions because existing literature on this phenomenon is limited. The Omission category will begin with what is observed within the text and an example of the entire process is provided in figure 2. Although this data driven approach to omission will begin with the text, a Duboisian theoretical frame of race-prejudice will inform the analysis of what is excluded from the text.

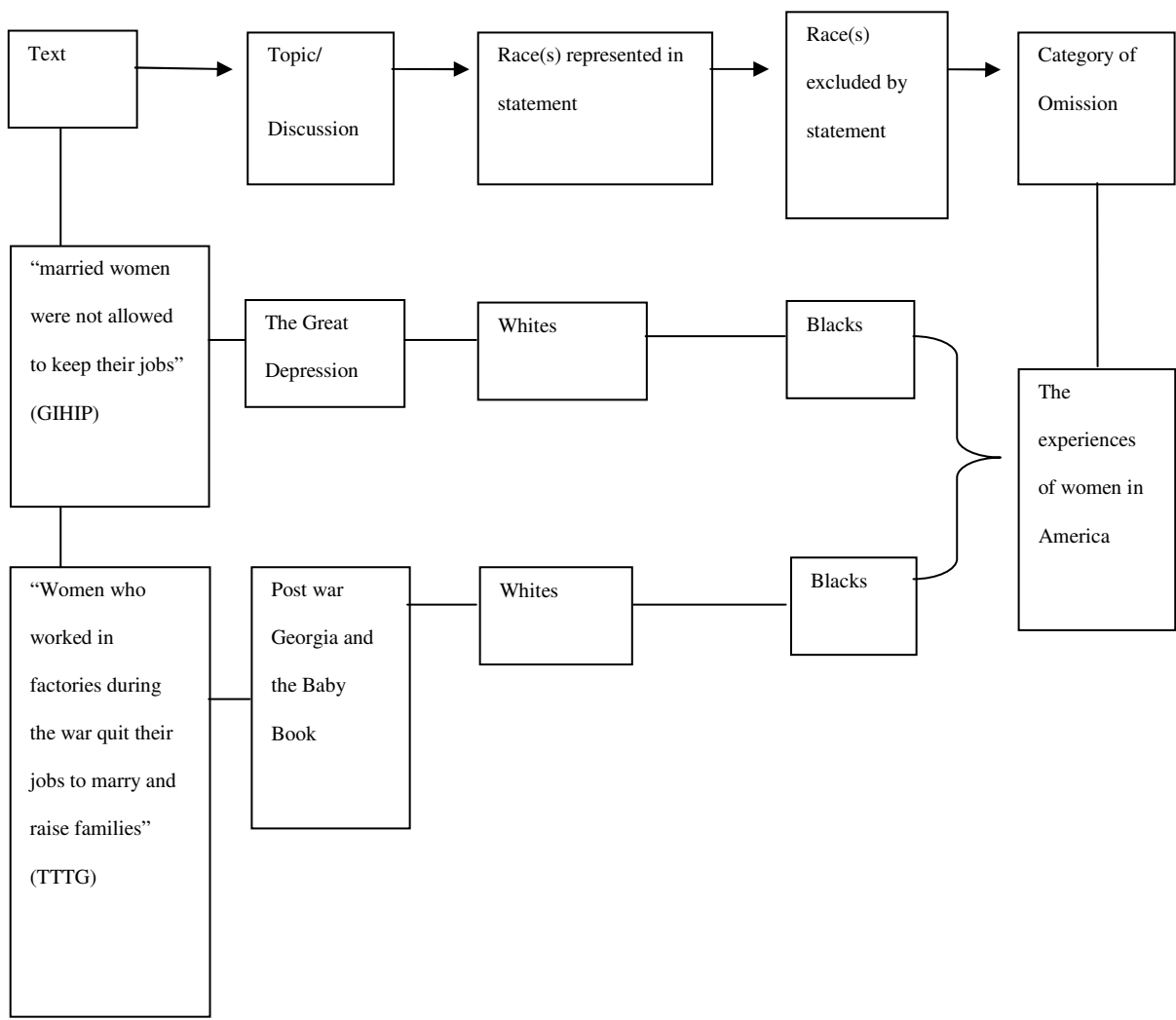


Figure 2 Conventional/Inductive approach to the coding scheme for the creation of Omission categories

Because literature does exist regarding the compartmentalization and marginalization of subject matter in textbooks, a directed approach was utilized for these categories. The directed approach was deductive and began with a Duboisian theoretical perspective on race-prejudice. This theoretical framing can benefit future research regarding textbook bias by introducing a race-prejudice component to the conceptualization of textbook bias.

With the directed approach, coding in the compartmentalization and marginalization categories was defined before and during the data analysis and was derived from a Duboisian theoretical perspective. For example, some phenomena representing compartmentalization or marginalization were identified using preexisting coding defined before the data analysis, while other phenomena representing compartmentalization and marginalization were coded during the data analysis. A fourth grade text used in one Georgia public school in 2012 spoke of the claiming of new lands as the ‘Right of Discovery and Conquest.’ The text went on to say that “this right seems very natural to us...If your teacher tells you to line up for lunch, how do you feel when someone cuts in front of you? Do you feel like you have a “right” to your place in line?” (USA Studies Weekly, Vol. 9, Issue 1, First Quarter, 2011) The underlying meaning in the content naturalizes the theft of land once occupied by non-Europeans and devalues the rights of Natives in the Americas within the European conquest and colonization process.- There is no means by which to predict and thus pre-code for marginalizations such as these, therefore, the coding process also took place during the content analysis. This method of content analysis, visualized in table 1, helped to identify what Georgia’s children are taught and not taught about African Americans, how the texts represent African Americans, and how race is framed within the texts.

Table 1 Methodology for Coding

	Compartmentalization	Marginalization	Omission
Methodology for coding scheme used to interpret meaning from the text	Directed/Deductive Coding scheme derived from a Duboisian theoretical perspective on race prejudice and will take place before and during the content analysis	Directed/Deductive Coding scheme derived from a Duboisian theoretical perspective on race prejudice and will take place before and during the content analysis	Conventional/Inductive Comparative analysis of data will be utilized to identify latent themes and categories. This method begins with the data/text and takes place during the content analysis.
Example	Pre-analysis coding will include topics/categories such as: slavery, civil rights, and sports in which the content included on Africans & African Americans will be measured in comparison to the entirety of the text. Coding that takes place during the content analysis will be the product of previously unidentified categories that may reveal themselves during the content analysis	A word coded for marginalization could be 'help' if it is used to describe forced enslavement, thus marginalizing the experience and status of Blacks by defining who and what they were only in relation to whites. There will be no pre-defined codes for marginalization because the forms in which it may be present may not be predictable.	A discussion that uses a generalized term such as 'women' regarding a specified topic but fails to discuss the experiences of all women may be considered omission if the presumption of a default race (White) is underlying the discussion.

The sample of textbooks analyzed in this study included all Georgia history textbooks for grades two and eight adopted and recommended by Georgia's department of education (appendix A). The major concern with these textbooks was the content, what was included and omitted in the text (Nicholls, 2003). At present, Georgia Department of Education adopted nine books for Georgia history (Ga. DOE, 2010). These books were ordered from the appropriate publishing companies provided by Georgia's Department of Education. The population of interest in this research design was all Georgia public schools, students, and teachers potentially utilizing

Georgia history textbooks adopted and recommended by the state of Georgia's Department of Education. The units of analysis in this research project were the textbooks themselves, the chapters, paragraphs, sentences, and words within the textbooks.

The reliability and validity of this research project and design began with the content to be analyzed (Georgia history textbooks) and the application of a Duboisian theoretical perspective in the conceptualization and operationalization of the main concepts (omission, marginalization, and compartmentalization). The application and concepts are visualized in Table 1. For the content itself, the textbook sample was clearly defined, and both quantitative and qualitative approaches were utilized in the analysis of the texts. Du Bois' theories regarding race prejudice were the driving force behind the coding scheme in this content analysis.

4 RESULTS

4.1 8th Grade textbooks

4.1.1 Compartmentalization

To better understand the balance of racial and ethnic coverage throughout the textbooks; page distribution, chapter, section, and paragraph coverage by race and ethnicity was analyzed. The results of the page distribution (table 2a) by race show that the coverage of Whites was dispersed over more pages throughout the texts than any other racial or ethnic group. Page distribution is defined as the number of pages in the textbook that includes Whites, Blacks, or Native Americans by name or term. Table 2a shows page coverage for Whites ranged from 55.3% to 71.1% across all four textbooks. Page distribution for Blacks ranged from 13.4% to 30.1%, and 6% to 18.4% for Native Americans across all four textbooks. On average, page

distribution by race was at 62.2% for Whites, 24.3% for Blacks, and 11.4% for Native Americans across all four textbooks.

Table 2 Percent Page Distribution for 8th grade texts by race

Textbook	White	Black	Native American
Georgia Its Heritage and Its Promise	71.1%	30.1%	10.9%
Social Studies Student Workbook	55.3%	23.5%	10.1%
Georgia A History of Change and Progress	54.9%	30%	18.4%
Time Travel Through Georgia	67.5%	13.4%	6%

The percentage of page distribution by race alone may not reveal the existence or non-existence of racialized textbook bias in the form of compartmentalization. Therefore, a breakdown of the racial representation throughout the pages of each textbook may make the existence or non-existence of racialized textbook bias clear. Tables 3a through 6c below shows how many pages per 100 racial groups appear by name or term across all four textbooks.

For the textbook *Georgia A History of Change and Progress*, the percentage of page coverage by race across the first 100 pages is 31% for Whites, 20% for Blacks, and 51% for Native Americans (Tables 3a, 3b, and 3c). The first 100 pages cover the first people of Georgia through the Trustee period in Georgia. The second set of 100 (101-200) pages shows that the page distribution for Whites is 52%, while the coverage for Blacks is 14% and Native Americans at 25% (Tables 3a, 3b, and 3c). These pages cover the colonies in Georgia through the end of the Revolutionary War. For the third set of 100 pages (201-300) the percent of coverage by race is 58% for Whites, 35% for Blacks, and 27% for Native Americans (Tables 3a, 3b, and 3c). These

pages cover the Native American removal through the Civil War. The fourth set of 100 pages (301-400) shows that the page distribution for Whites is 62%, 47% for Blacks, and 4% for Native Americans. These pages cover the period of Reconstruction in Georgia through the turn of the 20th century. For the 5th set of 100 pages (401-500), the percent of coverage by race is 71% for Whites, 23% for Blacks, and 1% for Native Americans. These pages cover WWI through the 1940s. The last set of 100 pages (501-600) shows the page distribution for Whites at 48%, Blacks at 37%, and Native Americans at 0%. These pages cover the modern day civil rights era through present time.

Table 3a Page distribution for whites for *Georgia A History of Change and Progress*

Pages 0-100	Pages 101-200	Pages 201-300	Pages 301-400	Pages 401-500	Pages 501-600
22,23,32, ,45,45, 47,48,49 ,50,51, 52,53,54 ,55,67, 71,74,76 ,79,80, 81,83,90 ,91,93,9 4,95,97, 98,99, 100	101,102,103, 104,105,106, 107,108,109, 114,116,118, 119,121,124, 125,126,127, 128,129,130, 131,132,133, 134,135,140, 141,143,144, 145,146,148, 149,150,151, 152,153,154, 155,156,157, 158,159,164, 165,167,168, 170,173,174, 199	202,204,205, 206,207,208, 214,215,217, 218,219,221, 222,224,225, 226,227,228, 229,234,235, 238,239,241, 242,245,254, 255,257,259, 260,261,263, 265,266,267, 268,269,270, 271,272,273, 274,275,277, 281,283,284, 286,288,289, 291,292,296, 297,298,299, 300	301,302,303, 304,305,306, 307,308,309, 310,311,312, 313,318,319, 321,322,323, 324,325,326, 327,328,329, 330,331,332, 334,335,340, 341,343,344, 345,347,348, 349,354,355, 356,362,363, 365,368,370, 371,372,373, 374,375,378, 382,383,384, 385,390,391, 393,394,396, 398,400	401,402,404, 405,406,407, 412,413,415, 416,419,420, 421,422,423, 424,425,426, 427,428,429, 430,431,432, 433,438,439, 442,443,444, 445,446,447, 448,449,450, 451,452,453, 455,457,458, 459,461,462, 463,468,469, 471,472,473, 474,475,476, 477,478,479, 480,481,482, 483,484,486, 489,490,491, 492,493,494,	501,503,506, 507,509,511, 512,513,514, 515,516,517, 518,519,527, 529,530,531, 532,533,534, 535,536,537, 538,547,550, 551,552,553, 554,555,556, 557,558,559, 561,566,567, 570,571,572, 573,576,577, 578,579,582

				495,500	
31	52	58	62	71	48
31%	52%	58%	62%	71%	48%
Total			31+52+58+62+71+48 = 322		
			322/587 = 54.855% of pages in text book includes whites by name or term		

Table 3b Page distribution for Blacks for *Georgia A History of Change and Progress*

Pages	Pages	Pages	Pages	Pages	Pages
0-100	101-200	201-300	301-400	401-500	501-600
37,48,54, 59,66,69, 70,72,73, 74,75,76, 80,81,83, 84,85,91, 96,97	103,104,105 ,114,128, 140,151,153 ,155,157, 158,159,170 ,172	220,234,235, 237,239,240, 242,243,244, 245,246,274, 248,249,262, 263,264,265, 266,267,268, 269,271,272, 273,274,283, 284,285,286, 291,292,293, 297,300	310,311,312, 318,319,321, 322,323,325, 326,328,329, 330,331,332, 333,334,335, 340,343,346, 348,351,353, 354,356,357, 362,363,365, 367,369,370, 370,373,374, 375,376,377, 378,379,380, 381,383,385, 390,400	401,402,420, 421,422,423, 424,426,427, 428,429,431, 439,457,458, 462,468,473, 476,489,492, 493,500	501,502,503, 504,505,506, 507,508,509, 510,511,512, 513,514,515, 516,518,519, 520,521,526, 527,529,530, 535,536,537, 547,551,553, 556,559,560, 567,570,578, 582
20	14	35	47	23	37
20%	14%	35%	47%	23%	37%
Total			20+14+35+47+23+37=176		
			176/587 = 29.983% of pages in text book includes Blacks by name or term		

Table 3c Page distribution for Native Americans for *Georgia A History of Change and Progress*

Pages	Pages	Pages	Pages	Pages	Pages
0-100	101-200	201-300	301-400	401-500	501-600
8,9,17,23,25, 26,27,28,29, 30,31,32,33, 34,35,36,37, 38,39,40,47, 47,49,50,52, 53,54,55,56, 57,58,59,60, 66,71,73,75, 77,78,80,84, 85,90,93,94, 95,96,97,98, 99,	102,103,105, 106,107,108, 115,118,120, 121,128,129, 130,132,134, 152,158,164, 167,169,170, 197,198,199, 200	201,202,203, 204,206,207, 208,209,214, 215,217,218, 219,220,221, 222,223,224, 225,226,227, 228,229,237, 239,244,286	328,366,368, 369	458	
51	25	27	4	1	0
51%	25%	27%	4%	1%	0%
Total			51+25+27+4+1= 108		
			108/587 = 18.399% pages in text includes Native Americans by name or term		

For the textbook *Georgia Its Heritage and Its Promise*, page distribution by race for the first set of 100 pages (0-100) reveals the coverage for Whites to be at 42%, while the coverage for Blacks is 8% and 5% for Native Americans (Tables 4a, 4b, and 4c). These pages cover geography and government. The second set of 100 pages (101 -200) show the coverage for Whites at 43%, Blacks at 10%, and Native Americans at 22% (Tables 4a, 4b, and 4c). These pages cover the judicial system and government, the first people of Georgia, and the Trustee period. The third set of 100 pages (201-300) covers the Trustee period through the American Revolution and includes Whites at 89%, Blacks at 17% and Native Americans at 26% (Tables

4a, 4b, and 4c). The fourth set of 100 pages (301-400) covering the creation of a new Constitution in Georgia through the Civil War and the inclusion of Whites is at 86%, Blacks at 41% and Native Americans at 22% (Tables 4a, 4b, and 4c). The next set of 100 pages (401-500) discusses Reconstruction and economic expansion in Georgia, including Whites in the discussion throughout 81% of the pages, Blacks throughout 57% of the pages, and Native Americans in 0% of the pages (Tables 4a, 4b, and 4c). Pages 501-600 cover WWI and WWII and include Whites on 84% of the pages, Blacks on 25% of the pages, and Native Americans on 0% of the pages (Tables 4a, 4b, and 4c). The last set of 100 pages (601-700) discuss the Civil Rights movement, economy, and culture. This section shows the coverage of Whites to be 73%, Blacks 53%, and Native Americans 1% (Tables 4a, 4b, and 4c).

Table 4a Page distribution for Whites for *Georgia Its Heritage and Its Promise*

0-100	101-200	201-300	301-400	401-500	501-600	601-700
Iv,v,vi, 13,15, 18,19, 25,27, 38,41, 43,44, 48,51, 53,54, 55,58, 59,60, 62,63, 64,65, 66,67, 72,73, 76,77, 78,80, 82,85, 91,92, 94,95, 96,97, 99	102,112, 113,116, 117,118, 119,121, 127,143, 144,157, 159,160, 161,162, 168,170, 172,173, 174,175, 176,177, 178,179, 180,181, 186,187, 188,189, 190,191, 192,193, 194,195, 196,197, 198,199, 200	201,202,203, 204,205,206, 207,208,209, 210,211,214, 215,216,217, 218,219,220, 221,222,224, 225,226,227, 228,229,230, 231,232,233, 234,235,236, 237,238,243, 244,245,246, 247,248,249, 250,251,252, 253,254,255, 256,257,258, 259,260,261, 262,263,264, 265,266,267, 270,271,272, 273,274,275, 276,277,278, 279,280,281, 282,283,284, 285,286,287, 288,289,290, 291,292,294, 295,296,298, 299,300	301,302,303, 304,305,306, 307,308,309, 310,311,312, 313,314,315, 316,317,321, 323,324,325, 327,328,329, 330,331,332, 333,334,336, 337,338,339, 340,341,342, 343,344,346, 347,349,350, 351,354,356, 357,358,359, 360,361,362, 363,364,365, 366,367,368, 369,370,371, 372,373,374, 375,376,377, 378,379,380, 381,384,385, 386,387,388, 389,391,392, 393,394,395, 396,397,398, 399,400,	402,403,404 ,405,406, 407,408,409 ,410,411, 412,413,416 ,417,418, 419,420,421 ,422,423, 424,425,426 ,427,428, 429,430,431 ,432,433, 434,435,436 ,438,439, 440,441,445 ,447,448, 449,450,451 ,452,453, 454,455,456 ,457,458, 459,462,463 ,464,465, 466,467,470 ,471,472, 473,474,476 ,477,478, 479,480,481 ,483,485, 487,488,489 ,490,491, 493,496,497 ,498,499, 500	501,502,503 ,504,505, 506,507,508 ,509,510, 511,512,513 ,514,515, 516,517,521 ,524,525, 526,527,528 ,529,530, 531,532,536 ,537,538, 539,540,541 ,544,545, 546,547,548 ,549,550, 551,552,553 ,554,555, 556,557,559 ,560,561, 562,563,564 ,565,566, 567,570,571 ,572,573, 574,575,576 ,577,578, 579,580,581 ,582,583, 584,585,586 ,587,588, 589,590,591 ,592,593, 594,595,596 ,597	603,604,605, 606,607,608, 609,610,611, 612,613,614, 615,616,617, 618, 19,620, 621,622,623, 624,625,628, 629,630,631, 632,633,634, 635,636,637, 638,639,640, 641,642,643, 644,645,648, 651,653,654, 655,658,659, 660,662,663, 664,666,667, 668,670,671, 678,679,682, 683,684,685, 686,687,688, 689,690,691, 693,694,695, 696,
42 42%	43 43%	89 89%	86 86%	81 81%	84 84%	73 73%
Total				42+43+89+86+81+84+73 = 498		
				498/697=71.4% of the pages in the textbook includes whites by name or term		

Table 4b Page distribution for Blacks for *Georgia Its Heritage and Its Promise*

Pages 0-100	Pages 101-200	Pages 201-300	Pages 301-400	Pages 401-500	Pages 501-600	Pages 601-700
Iv,v,40 , 41,51, 59,66,7 2	112,113,11 8, 119,134, 157,170,17 3, 174,200	209,210,21 5, 216,226, 227,230,23 2, 233,234, 235,236,24 3, 270,283, 284,296,	303,304,30 5, 308,309, 312,327,33 2, 333,338, 354,355,35 6, 357,358, 359,360,36 1, 362,363, 365,366,36 8, 369,370, 371,375,37 6, 377,378, 379,380,38 5, 387,388, 389,390,39 3, 397,397, 399,	409,412,41 6, 417,420, 421,422,42 3, 424,425, 426,427,42 8, 429,430, 431,432,43 3, 434,435, 436,438,43 9, 445,450, 452,453,45 5, 456,457, 459,463,47 0, 471,472, 473,474,47 6, 477,478, 479,480,48 1, 482,483, 484,485,48 6, 487,488, 489,490,49 1, 492,493, 496,498,	506,507,51 3, 514,515, 524,529,53 0, 531,532, 533,536,54 4, 548,549, 559,561,56 2, 565,566, 567,574,58 8, 596,597	601,603,60 4, 605,607, 608,609,61 0, 611,612, 613,614,61 5, 616,617, 618,619,62 0, 621,622, 623,624,62 5, 629,630, 631,632,63 4, 635,637, 640,641,64 2, 648,654, 655,656,66 7, 668,670, 678,679,68 0, 681,687, 688,689,69 0, 691,692, 693,696, 697,
8 8%	10 10%	17 17%	41 41%	57 57%	25 25%	53 53%
Total				8+10+17+41+57+25+53=211		
				211/697=30.3% of the pages in the text include Blacks by name or term		

Table 4c Page distribution for Native Americans for *Georgia Its Heritage and Its Promise*

Pages 0-100	Pages 101-200	Pages 201-300	Pages 301-400	Pages 401-500	Pages 501-600	Pages 301-700
13,37,40 ,42,44,	157,159,161, 163,164, 165,166,168, 169,170, 171,175,176, 178,179, 181,190,193, 194,197, 199,200	204,205,206, 210,217 218,219,221, 224,225, 226,227,231, 232,245, 246,248,249, 262,263, 274,275,280, 284,296, 300	301,302,303, 309,310, 315,316,321, 326,327, 328,330,340, 341,342, 343,344,345, 346,347, 349,351,			692
5 5%	22 22%	26 26%	22 22%	0 0%	0 0%	1 1%
Total				5+22+26+22+1 = 76		
76/697=10.9% of pages in text include Native Americans by name or term						

Time Travel Through Georgia is the third textbook approved and recommended by Georgia's Department of Education. The first set of 100 pages in this text shows the representation of Whites at 66%, Blacks at 3%, and Native Americans at 7% (Tables 5a, 5b, and 5c). These pages cover the first people of Georgia through the War of 1812. The second set of 100 pages (101-200) covers the beginnings of government through the turn of the 20th century. The representation of Whites throughout these pages is 58%, while Black representation is 15%, and Native American representation is at 6% (Tables 5a, 5b, and 5c). The last set of 100 pages (201-300) shows the representation of Whites at 47%, Blacks at 12%, and Native Americans at 1% (Tables 5a, 5b, and 5c). This section includes WWI through modern Georgia.

Table 5a Page distribution for Whites for *Time Travel Through Georgia*

Pages 0-100	Pages 101-200	Pages 201-300
3,6,17,20,21,23,25,34, 35,37,38,39,40,41,42, 43,45,46,47,48,49,51, 55,56,57,58,59,60,61, 62,63,64,65,66,67,68, 69,70,71,72,73,74,75, 76,77,78,79,80,81,82, 83,84,85,86,87,88,89, 90,91,92,93,94,95,96, 98,99,	101,103,105,106,107,108,120, 121,130,132,133,137,138,140, 141,142,143,144,145,146,147, 149,150,151,152,156,157,158, 159,160,161,162,163,164,165, 166,167,168,169,170,171,174, 175,176,177,178,179,184,185, 186,190,191,192,193,194,195, 196,200	201,202,203,204,205,207, 208,209,210,212,214,217, 220,222,224,226,227,230, 231,232,233,237,238,239, 243,246,247,248,249,251, 252,253,254,255,258,261, 266,267,268,269,270,272, 274,275,277,282,283
66 66%	58 58%	47 47%
Total		64+58+47=171
		171/283=60.4% of pages in text include Whites by name or term

Table 5b Page distribution for Blacks for *Time Travel Through Georgia*

Pages 0-100	Pages 101-200	Pages 201-300
6,68, 89	104,105,108,120,150,152,171,175,177, ,179, 184, 186, 187,188,189	231,243,244,245,246,247,248,249,268,275, , 282, 283
3 3%	15 15%	12 12%
Total		3+15+12=30
		30/283=10.6% of pages in text include Blacks by name or term

Table 5c Page distribution for Native Americans for *Time Travel Through Georgia*

Pages 0-100	Pages 101-200	Pages 201-300
51,56,58,59,60,63,68,	140,141,142,143,144,146	283
7 7%	6 6%	1 1%
Total		7+6+1=14
		14/283=4.9% of pages in text include Native Americans by name or term

For the 8th *Grade Social Studies Student Workbook*, the first 100 pages shows the representation of Whites to be at 82%, the representation of Blacks is 35% and Native American representation is 17% (Tables 6a, 6b, and 6c). These pages cover a historical understanding of Georgia. The second set of 100 pages (101-200) reveals White representation to be at 17%, Black representation at 7%, and Native American representation at 0% (Tables 6a, 6b, and 6c). These pages discuss geography, civics, and economics.

Table 6a Page distribution for Whites for *Social Studies Student Workbook*

Pages 0-100	Pages 101-200
7,8,9,10,11,12,13,14,15,16,17,18,19,20,21,22,23,24,25,26,27,28,29,30,31,32,33,35,36,37,38,39,40,41,42,43,44,45,46,47,48,49,50,51,52,53,54,55,56,57,58,59,60,61,62,63,64,65,68,69,70,71,72,74,75,79,80,81,82,86,87,88,91,92,93,94,95,96,97,98,99,100	101,102,103,104,105,106,107,109,110,111,137,164,166,167,170,177,178
82 82%	17 17%
Total	82+17=99
	99/177=55.9% of pages in text include Whites by name and term

Table 6b Page distribution for Blacks for *Social Studies Student Workbook*

Pages 0-100	Pages 101-200
17,18,26,29,30,41,44,48,49,51,52,53,54,56,58,62,63,64,65,70,71,72,73,74,75,76,77,78,79,88,91,94,98,99,100	102,103,104,105,106,107,108
35 35%	7 7%
Total	35+7=42
	42/177=23.7% of pages in text include Whites by name and term

Table 6c Page distribution for Native Americans for *Social Studies Student Workbook*

Pages 0-100	Pages 101-200
7,8,9,12,13,14,15,18, 19,20,21,24,39,45,46, 41,48	
17 17%	0 0%
Total	17+0=17
17/177=9.67% of pages in text include Native Americans by name and term	

Chapter coverage by race was determined by the number of times a term or name appeared within each chapter. The number of chapters varied by textbook, so the range in chapter coverage for each text was used for determining the overall chapter coverage by race for all four textbooks. The range in coverage by chapter was highest for Whites across all four textbooks (table 7a). The lower limit of chapter coverage for both Blacks and Native Americans was 0% across all four textbooks (table 7a). Because some chapters had extremely high or extremely low coverage for one or more of the racial groups, it was necessary to include a median score for chapter coverage for all the texts to get at a more accurate interpretation of racial coverage. The lowest median chapter coverage for Whites is 63.6% coverage by name or term (Georgia Its Heritage and Its Promise) while the highest median chapter coverage by name or term is 83.7% (Social Studies Student Workbook) (Table 7b). The lowest median chapter coverage for both Blacks and Native Americans is 0% across all four textbooks (Table 7b). The highest median chapter coverage for Blacks across all four textbooks is 54.8% (Georgia Its Heritage and Its Promise) and for Native Americans 76.9% (Time Travel Through Georgia) (Table 7b).

Table 7a Range in chapter coverage by race for 8th grade texts

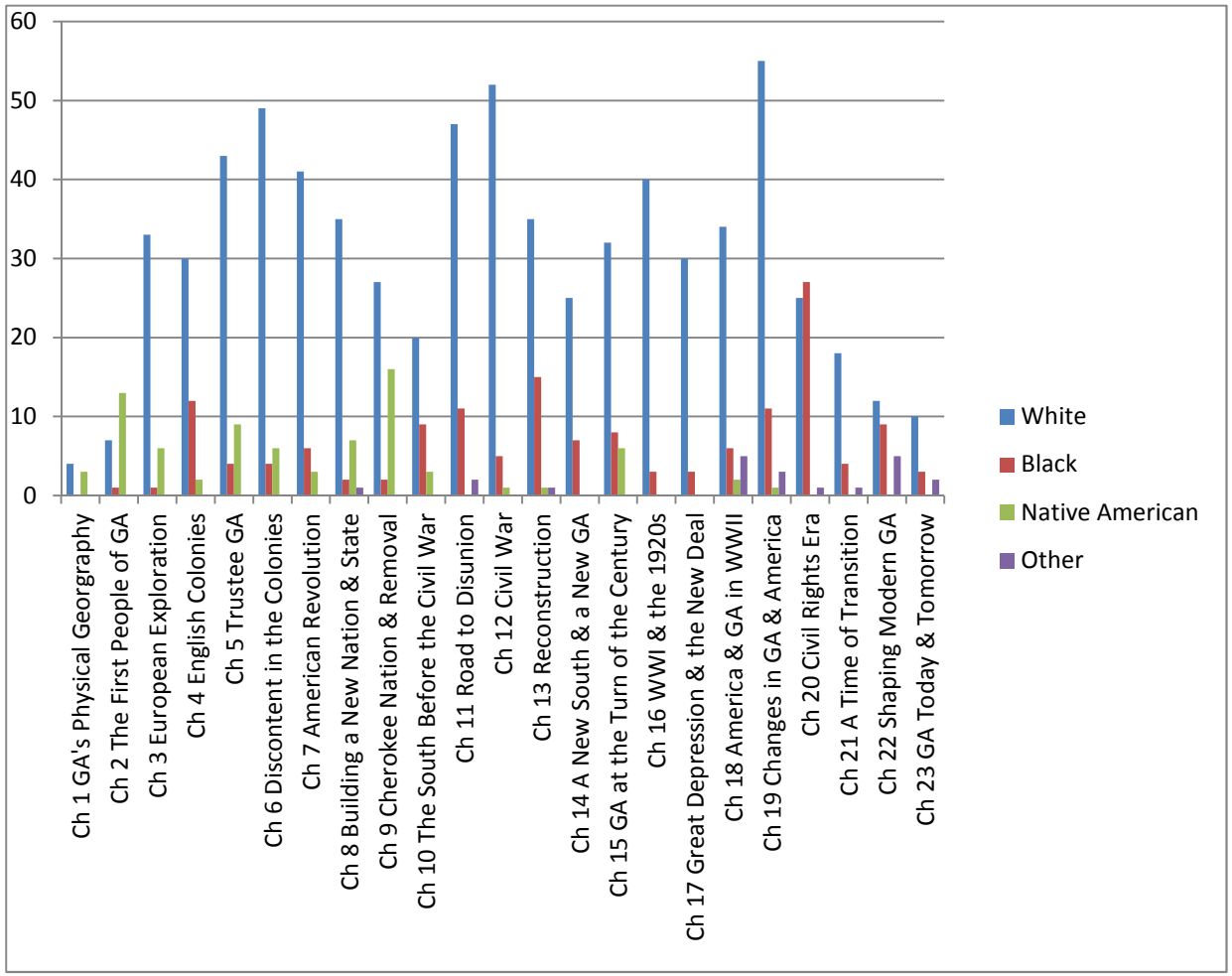
Textbook	White	Black	Native American
Georgia Its Heritage and Its Promise (27 chapters)	(49.2% to 100%)	(0% to 54.8%)	(0% to 41.2%)
Social Studies Student Workbook (4 chapters/sections)	(67.4% to 100%)	(0% to 16.6%)	(0% to 9.7%)
Georgia A History of Change and Progress (23 chapters)	(33% to 93%)	(0% to 50.9%)	(0% to 61.9%)
Time Travel Through Georgia (12 chapters)	(23.1% to 89.5%)	(0% to 41.2%)	(0% to 76.9%)

Table 7b Median chapter coverage by race for 8th grade texts

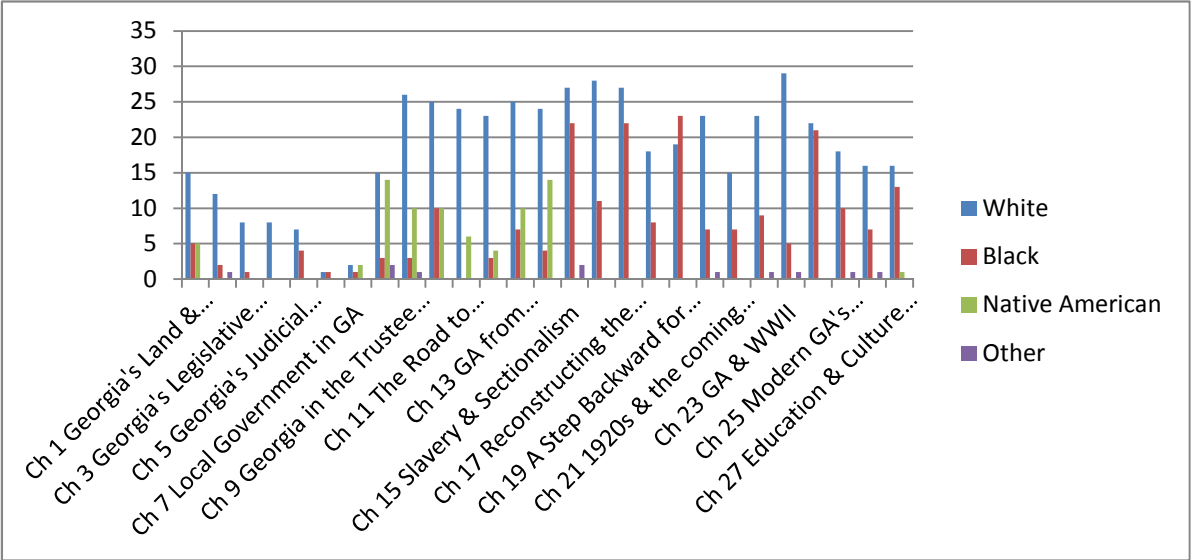
Textbook	White	Black	Native American
Georgia Its Heritage and Its Promise	63.6%	22.6%	0%
Social Studies Student Workbook	83.7%	0%	0%
Georgia A History of Change and Progress	76.8%	12.8%	4.3%
Time Travel Through Georgia	76%	9.7%	3.4%

The coverage of people of African descent in Georgia was segregated throughout all of the textbooks by chapters, sections, and paragraphs. These chapters, sections, and paragraphs centered their subject matter on the following: slaves, slavery, sports, music, racism or prejudice, civil rights, culture, and famous African Americans. These chapters, sections, and paragraphs were racialized in subject matter. Graphs one through four provide visual images of the racial distribution throughout each chapter in all four textbooks.

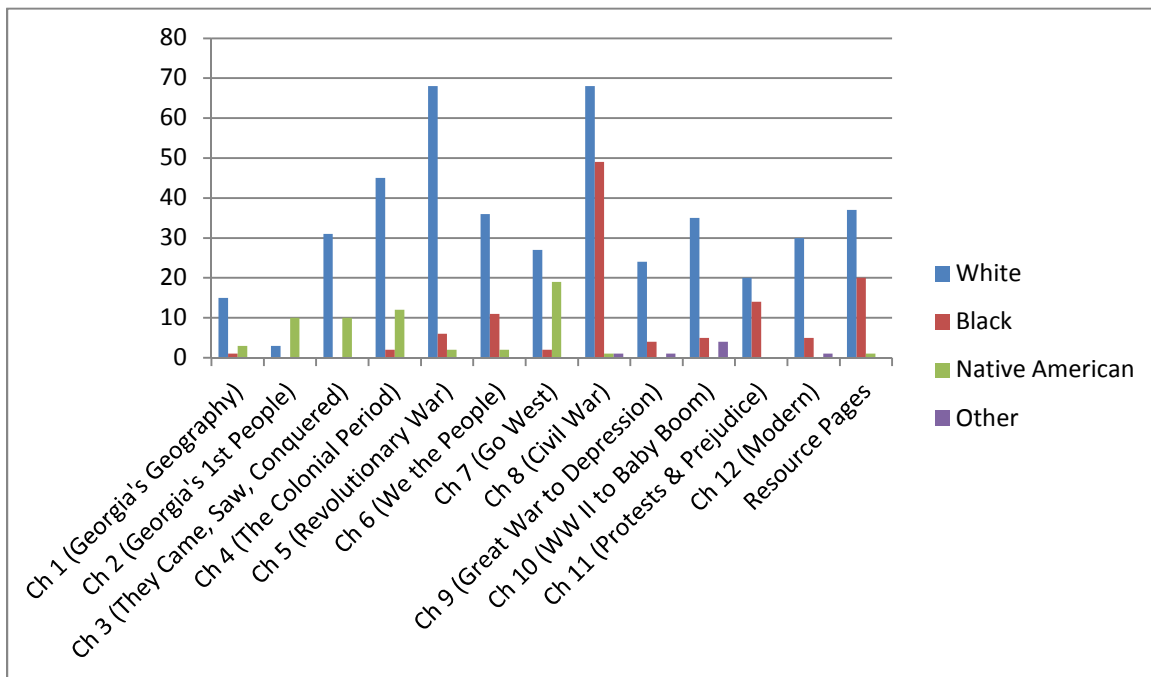
Graph 1 Georgia A History of Change and Progress Racial Distribution by Chapter



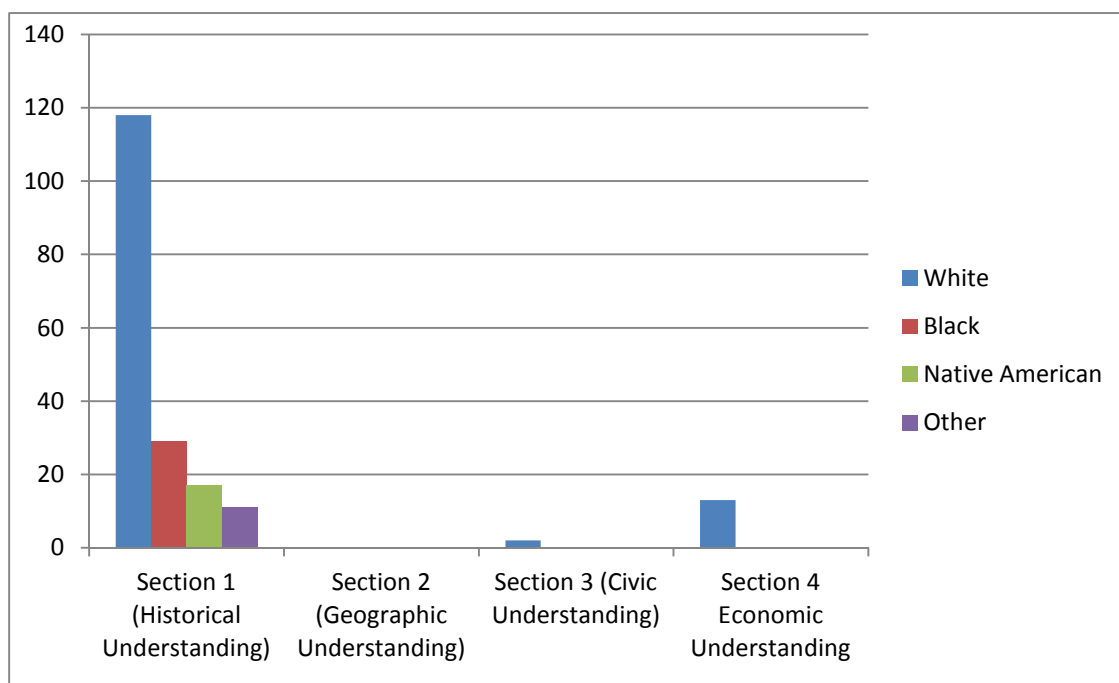
Graph 2 Georgia Its Heritage and Its Promise Racial Distribution by Chapter



Graph 3 *Time Travel Through Georgia* Racial Distribution by Chapter



Graph 4 *8th Grade Social Studies Work Book* Racial Distribution by Chapter



4.1.2 Marginalization

Overall coverage in all 8th grade texts by race was compiled by both term and name. The choice to use individuals of specific racial or ethnic groups identified by name, and racial or ethnic groups mentioned within the texts was made in an effort to discover differentiation by direct reference to a specific person and the naming of specific racial group. Three major racial/ethnic groups were revealed by this content analysis; Whites, Blacks, and Native Americans. An example of a person identified by name belonging to the White racial category would be Franklin D. Roosevelt. An example of a person identified by name belonging to the Black racial category would be Martin Luther King, Jr., and an example of a person identified by name as belonging to the Native American category would be Mary Musgrove. Examples of racialized terms used to identify Whites are colonists, Dutch, Europeans, and masters. Examples of racialized terms used to identify Blacks are slaves, freedmen, Negroes, and Mulattoes. Examples of racialized terms used to identify Native Americans are Seminoles, Indians, and Chickasaws. For each textbook, the total number of names and terms for a particular race was divided by the total number of names and terms for all races. For example, the total number of White males, females and terms used to identify Whites in the textbook *Georgia A History of Change and Progress* is 362. This number (362) was then divided by the total number of names and terms used to identify all races within the textbook (444). Thus, making the percentage of Whites by name and term included in *Georgia A History of Change and Progress* (362/444) 81.5%.

All four 8th grade texts revealed that Whites were discussed at a greater percentage than any other racial group by both name and term. Coverage by name for Whites ranged from 74.6% to 81.5% for all four textbooks (Table 8). In comparison, Blacks' coverage by name for

all texts ranged from 13.9% to 21.8%, and Native Americans by name ranged from 2.7% to 5.2% (Table 8). Coverage by term for Whites ranged from 56.3% to 61% of all the textbooks (Table 8). In comparison, Blacks' coverage by term ranged from 15% to 22.8%, and Native Americans by term ranged from 16.5% to 28.8% (Table 8). The results for combined coverage by name and term throughout all four of the texts for Whites ranged from 71.5% to 76.6% (Table 8). For Blacks, the combined coverage ranged from 16.7% to 20.6% and 6.3% to 9.2% of the texts for Native Americans (Table 8). The findings show that on average the percentage of Whites discussed by name was greater than the percentage of Whites discussed by term across all four textbooks (79.2% by name compared to 58.8% by term). The opposite results were found for Blacks and Native Americans. The percentage of Blacks represented by term was greater than the percentage of Blacks represented by name, on average, in three out of the four textbooks (15.3% by name compared to 21.7% by term), and the percentage of Native Americans represented by term was greater than the percentage of Native Americans represented by name, on average, across all four textbooks (20.8% by term compared to 3.9% by name).

Table 8 Percent Racial coverage by name, term, and combined for 8th grade texts

Textbook	White	Black	Native American
Georgia Its Heritage and Its Promise	Name: 79.7% (510/640) Term: 59% (82/139) Combined: 76% (592/779)	Name: 16.3% (104/640) Term: 22.8% (34/139) Combined: 17.7% (138/779)	Name: 4.1% (26/640) Term: 16.5% (23/139) Combined: 6.3% (49/779)
Social Studies Student Workbook	Name: 80.9% (93/115) Term: 61% (36/59) Combined: 74.1% (129/174)	Name: 13.9% (16/115) Term: 22% (13/59) Combined: 16.7% (29/174)	Name: 5.2% (6/115) Term: 16.9% (10/59) Combined: 9.2% (16/174)
Georgia A History of	Name: 81.5%	Name: 15.8%	Name: 2.7%

Change and Progress	(362/444) Term: 58.9% (73/124) Combined: 76.6% (435/568)	(70/444) Term: 20.2% (25/124) Combined: 16.7% (95/568)	(12/444) Term: 21% (26/124) Combined: 6.7% (38/568)
Time Travel Through Georgia	Name: 74.6% (291/390) Term: 56.3% (45/80) Combined: 71.5% (336/470)	Name: 21.8% (85/390) Term: 15% (12/80) Combined: 20.6% (97/470)	Name: 3.6% (14/390) Term: 28.8% (23/80) Combined: 7.9% (37/470)

Although the number of names and terms by race found within all four textbooks were used to help understand marginalization, the number of times a name or term appeared within the text was not included in percents listed in table 8. Including the number of times racialized names or terms appear within the texts may help to uncover marginalizations within the textbooks. For each textbook, word count by name and term were determined for each racial group. Table 9 provides the total number of times a racialized name and term appeared within the textbooks. The major change between the racial coverage by name and term (table 8) and the name and term word count by race (table 9) is recognizable with Blacks. In the previous table (8) *Time Travel Through Georgia* was the only textbook that showed Blacks represented in a greater percentage by name than by term. After including the actual word count for racialized names and terms, this textbook reveals Blacks represented in a greater percentage by term than name as was the case for the other three textbooks.

Table 9 Name and term count by race for 8th grade texts

Textbook	White	Black	Native American
Georgia Its Heritage and Its Promise	Name: 83% (1875/2258) Term: 55.1% (1236/2244) Combined: 69.1%	Name: 13.8% (312/2258) Term: 32.2% (723/2244) Combined: 23%	Name: 3.1% (71/2258) Term: 12.7% (285/2244) Combined: 7.9%

	(3111/4502)	(1035/4502)	(356/4502)
Social Studies Student Workbook	Name: 77.7% (341/439) Term: 51.1% (247/483) Combined: 63.8% (588/922)	Name: 18.5% (81/439) Term: 37.7% (182/483) Combined: 28.5% (263/922)	Name: 3.9% (17/439) Term: 11.2% (54/483) Combined: 7.7% (71/922)
Georgia A History of Change and Progress	Name: 83.3% (1530/1837) Term: 64.6% (1608/2489) Combined: 72.5% (3138/4326)	Name: 12.1% (221/1830) Term: 19.2% (478/2489) Combined: 16.2% (699/4326)	Name: 5.6% (86/1530) Term: 16.2% (403/2489) Combined: 11.3% (489/4326)
Time Travel Through Georgia	Name: 82.4% (910/1104) Term: 59% (452/766) Combined: 72.8% (1362/1870)	Name: 13.1% (145/1104) Term: 20.5% (157/766) Combined: 16.1% (302/1870)	Name: 4.4% (49/1104) Term: 20.5% (157/766) Combined: 11% (206/1870)

All four textbooks discuss the merging of three different racial and ethnic groups in the formation of American society; European, African, and Native American. The results of the content analysis revealed that the discussion of African culture was marginalized to slavery, both in African and in America. The marginalization was not solely that of African culture, but the people of Africa were marginalized to slaves. In *Georgia A History of Change and Progress*, the word ‘African’ was used to describe those enslaved in America 15 times spanning 10 pages in a text 587 pages in length. In the same textbook, the term ‘slave’ was used to describe those enslaved in America 107 times over 46 pages. *Georgia Its Heritage and Its Promise* used the term ‘African’ 12 times in the 13 out of 697 pages and used the term ‘slave’ to describe African people enslaved in America 80 times over 46 pages. *Time Travel Through Georgia* used the term ‘African’ to describe enslaved people one (1) time in a textbook spanning 283 pages and used the term ‘slave’ 58 times over 22 pages. The *Social Studies Student Workbook* did not use

the term ‘African’ to describe the people of Africa enslaved in Georgia; however, the same textbook used the term ‘slave’ to describe people of Africa enslaved in Georgia 46 times over 17 pages in a text spanning 179 pages. Throughout all the textbooks, the discussion of Black life in America, during the period of slavery, is marginalized to the work people of African descent were forced to perform for Whites. The result is the marginalization of Black life to a labor status, and the relevance of Blacks minimized to their relevance to Whites.

The negative effects of slavery on Blacks were also marginalized throughout the textbooks. For example, the following statements are made in three out of the four textbooks:

“A few masters and overseers were fair to their slaves and treated them like members of their family.” (Time Travel Through Georgia, p.153)

“Plantation owners saw slave families as a way to increase their labor force...many owners encouraged those relationships and sometimes had wedding ceremonies.”

(Georgia Its Heritage and Its Promise, p. 360)

“Georgia’s Black Codes (slave codes) were milder than those in other Southern states.”

(Georgia Its Heritage and Its Promise, p. 421)

“Some slave owners who wanted to free slaves joined the American Colonization Society which sent freed slaves to a country it had bought in Africa called Liberia.” (Georgia Its

Heritage and Its Promise, p. 362)

“Fair masters” (Time Travel Through Georgia, p. 135)

“The majority of Georgians did not own slaves” (Time Travel Through Georgia, p. 155)

“Most southern farmers did not own slaves” (Social Studies Student Workbook, p. 49)

In and of themselves, these statements may not appear to be marginalizations. However, taken in the context of the limited visibility of Black life during slavery in America within the

texts, it marginalizes the experience and inhumanity of slavery from a Black perspective, and centralizes the humanity and experience of the enslavers from the perspective of the slave owners. White majority perceptions of Black life during slavery dominate all textbooks and the visibility of the information of Black life is seen through the eyes of Whites.

The work enslaved Blacks were forced to do by Whites was also marginalized in all of the texts. This was done in three out of the four textbooks by limiting the discussion to field labor, marginalizing slave labor as solely unskilled.

“More of the slaves were men than women because men were needed for the physical work of clearing fields on new plantations.” (Georgia Its Heritage and Its Promise, p. 232)

“Shipbuilding required highly skilled workers. This was one of the main reasons slavery was not needed in the New England colonies.” (Time Travel Through Georgia, p. 52)

“Planters needed slaves to plant cotton, harvest it, and operate the cotton gins.” (Social Studies Student Workbook, p 48)

The knowledge of enslaved Blacks throughout all but one textbook limits the visibility of Black labor to ‘unskilled’ agricultural work. Agricultural work is marginalized to ‘unskilled’ labor, and all other tasks that required highly skilled persons are ignored by the texts. The concept of ‘artesian’ slaves is discussed in one of the four textbooks; “artesian slaves were often allowed to keep a small portion of the money they earned” (Georgia Its Heritage and Its Promise, p. 363). Although it is discussed, an understanding of what skill sets these individuals possessed was missing from the conversation.

The discussion of rebellions was also limited in visibility and given from the perspective of Whites. When discussed in both *Georgia A History of Change and Progress* and *Georgia Its*

Heritage and Its Promise, the focus of rebellions was confined to the large and violent rebellions that instilled fear in Whites throughout Georgia. The discussion did not include rebellions that were not public and openly violent, and reduced those who did not participate in open and violent rebellions to passive accepters of slave life. The *Social Studies Student Workbook* and *Time Travel Through Georgia* did not include a discussion of rebellions by enslaved Blacks.

“Most slaves did not participate in rebellious behavior but tried to live their lives as best they could.” (Georgia Its Heritage and Its Promise, p. 233)

Such focus on rebellious behavior by Blacks highlights White majority perceptions of rebellions and ignores the small, often daily, rebellions that took place in the lives of those enslaved. These included feigning illness to prevent work, damaging tools, burning crops, reclaiming a child by name, secretly marrying, spiking food, etc.

The discussion of racism and prejudice is marginalized in all four 8th grade textbooks. Racism and prejudice are limited to the behaviors of Whites toward Blacks. The limited knowledge provided on these subjects marginalizes the systemic structure of racism in American society and its effect on Black life in America.

The marginalization of the significance of names given to Blacks and self-derived names for Blacks is present in all 8th grade texts. All the books included some, or all of the following terms: African, slave, Mulatto, Negro, Colored, Black, and African-American. However, no information is provided to the students for understanding the context in which these names and terms were derived, or how Americans came to be accepting of one name over another over time.

In two of the 8th grade textbooks, *Social Studies Student Workbook* and *Time Travel Through Georgia*, the autonomy of Blacks in gaining freedom and education is marginalized by

the author. Although this was not a pattern throughout all the textbooks, it begs inclusion as a significant anomalous finding.

“Many Black citizens were never taught to read” (Social Studies Student Workbook, p. 78)

“Blacks were given the right to vote before they could read.” (Social Studies Student Workbook, p.75)

“Freed Black slaves were uneducated and unemployed.” (Social Studies Student Workbook, p. 62)

College education and teaching was determined to be ‘very rare’ for a Black man during the turn of the 20th century. (Time Travel Through Georgia, p. 186)

“African Americans began to work together to help themselves in the early 1900s.” (Social Studies Student Workbook, p. 78)

“In the 1940s and 1950s African Americans began demanding change in the social policies of the South.” (Social Studies Student Workbook, p. 98)

The result is the generalized reduction of Blacks to uneducated, passive accepters of diminished value in American society for the first few hundred years of existence in Georgia. The generalizations also remove the autonomy in self-education that existed among enslaved populations in spite of the laws in place to prevent their knowledge building. The generalization also negates those Africans literate in their native languages.

4.1.3 Omission

Consistently, throughout all 8th grade texts, the story of Georgia begins with an introduction to Native American people and certain aspects of their culture. The story also includes European settlers and their history and culture. Africans only become a part of the story

of Georgia in relationship to their utilization by Europeans. The history and culture of African people is excluded from the story of Georgia throughout all texts. The first discussion of African people in the texts begins with the term ‘slave;’ not as cultural or ethnic groups, but as their labor status. This is a White majority perception of African people as commodities and not as human beings. All the texts provide insight into European history and culture prior to colonizing and settling in Georgia. For example, British culture is discussed in reference to their religion, their persecution, and their economic hardships prior to their colonization of Georgia. The texts also acknowledge the different religious, and cultural groups within Europe that settled in Georgia such as the British, Spanish, Highland Scots, Puritans, and Christians. This understanding of a cultural group before their arrival in Georgia is excluded from the story of Africans. The African world, before the slave trade to the Americas, is ignored and no aspects of African history and culture are explained by the textbooks outside music and food. The discussion of the three worlds that collided to become Georgia excludes the world of Africans as a people and a culture. Africans are discussed from a White majority perception as commodities, not as a people.

Slavery in Georgia is discussed exclusively from a White perspective. No discussion of enslaved life from a Black perspective exists in all four of the 8th grade textbooks. The lives of enslaved Blacks, outside their relationship to Whites, are excluded from the story of Georgia. For example, motherhood, fatherhood, childhood, kinship networks, familial relationships, social relationships, underground economics, education, religion, spirituality, health, social order, etc. are all missing from the understanding of Black life during slavery. The work of enslaved Blacks as field hands is the general story told by all four textbooks. This perspective of the significance of Blacks as their labor status is uniquely White. A discussion of the impact of Eli Whitney’s cotton gin can be found in all four of the 8th grade textbooks. The commonality of

this discussion is the effect of this invention on Georgia's economy and on the system of slavery. The effect of the cotton gin on the lives of those enslaved is omitted from the discussion.

Slavery as an institution is discussed exclusively from a Eurocentric perspective ignoring the inhumanity of the institution. Although sections in all four of the textbooks include discussions of the Holocaust and references to the 'prejudice,' 'cruel,' 'unfair,' and 'inhumane' treatment of Jews during this period, neither textbook includes a discussion of the inhumanity of slavery in America. This perspective of the enslavement of Blacks by Whites in Georgia is omitted from the discussion of slavery.

One textbook includes a section with two paragraphs that discuss aspects of 'Family and Religion' for enslaved Blacks in Georgia. However, this discussion is told from the 'owners' perspective:

"Owners thought that couples made slave communities more stable." (Georgia Its Heritage and Its Promise, p. 360)

"Owners also wanted their slave women to have children because that increased their slave population without their having to buy additional slaves." (Georgia Its Heritage and Its Promise, p. 360)

Two of the textbooks (*Time Travel Through Georgia* and *Social Studies Student Workbook*) did not include a discussion of Black families during slavery.

Sections of three of the textbooks (*Georgia Its Heritage and Its Promise*, *Georgia A History of Change and Progress*, and *Time Travel Through Georgia*) that discuss women and their experiences in Georgia's history are exclusively White. These sections include: women and protest, the Baby Boom, roles, expectations, marriage and work. For example, in *Georgia A History of Change and Progress*, there is a section on page 125 that is titled *Women and Protest*.

Although the title is inclusionary, the entire section is exclusionary. It is exclusively the story of White women and fails to include the experiences of non-White women and protest in Georgia's history. *Time Travel Through Georgia* discusses women and the Baby Boom on page 234 and states that "women who worked in factories during the war quit their jobs to marry and raise families." This was not generally the experience of Black women who often were the sole bread winners in some households. *Georgia Its Heritage and Its Promise* includes a section on women in Georgia during the depression era and states that "married women were not allowed to keep their jobs" (p. 549). Again, this is not the general experience of Black women in Georgia who were not viewed by White society as homemakers. In all of the textbooks the story excludes the experiences and voices of Black women. Although the sections discuss 'women' in Georgia, the default concept of whiteness is at play in these sections. The concept of 'stay-at-home mothers', women voting in the 1920s, married women not being allowed to work, and femininity were not the general experiences of Black women in Georgia. Thus, the Black female voice is omitted from all the texts. The *Social Studies Student Handbook* did not include a discussion of women and their experiences in Georgia's history.

The G.I. Bill is a part of the discussion of Georgia's history that can be found in all four of the textbooks, but this discussion also omits the experience of Blacks. The Bill that provided returning military men with college tuition, and provided loans for these men for the purchase of cars and homes, did not benefit Blacks in the same way it benefitted Whites.

Although only one textbook (*A History of Change and Progress*) provides a discussion of children and work in English colonies. This was not a pattern or theme throughout all of the textbooks, but it too begs inclusion as a significant anomalous finding. By default, the text only discusses White children's experience with work in the section titled *Children at Work in*

English Colonies (p. 82). The section titled *African Americans in the Colonies* (pp. 84-85) did not include a section on Black children working as enslaved persons in English colonies, although the previous section discussed White children working in colonies.

One of the recommended texts for the 8th grade was a one page (front and back) laminate sheet called the “Georgia Hornbook.” Although it could not be analyzed as the other textbooks, no occurrences of marginalization, compartmentalization, or omission as conceptualized in this research were found. However, this was the only recommended text that discussed definitive cultural aspects of African people who shaped Georgian society. This text includes the word ‘Nguba’ and explains it as an African term for the word peanut that became Georgia’s nickname. Of all the texts, the Hornbook has the best example of African cultures’ infusion into Georgia’s society.

Two of the textbooks (*Georgia Its Heritage and Its Promise* and *Georgia A History of Change and Progress*) made reference to the people of African descent enslaved in Georgia as either ‘enslaved people’ or ‘enslaved Africans’ instead of solely using the term ‘slave’. The use of these terms to replace the word ‘slave’ re-humanizes Africans in Georgia and highlights a forced status as opposed to a natural or birth status.

4.2 Second Grade Textbooks

There were four Georgia history texts recommended for the second grade. One text, *Georgia Experience CRCT Resources, Georgia, My State*, was 19 pages in length and each individual page covered a single topic. For example, one page was dedicated to Martin Luther King, Jr. and a second page was dedicated to trustworthiness. Because of the specific topic or person discussed in each sheet, it could not be analyzed as the other texts and will be discussed separately. Two of the four recommended texts were weekly newspaper-style readers with 19

(*Georgia Studies Weekly, Democracy*) and 24 (*Georgia Studies Weekly, My State*) separate texts respectively. These newspaper-style texts were analyzed by week. The fourth recommended text (*Our State of Georgia*) was a 50 page book with four chapters. This text was analyzed in the same way as the eighth grade textbooks.

4.2.1 Marginalization

Three of the 2nd grade texts (*Georgia Studies Weekly Democracy*, *Georgia Studies Weekly My State*, and *Our State of Georgia*) were analyzed for term and name occurrence by race and ethnicity. For *Our State of Georgia*, Whites were discussed by name or term throughout 50% of the textbook, while Blacks and Native Americans were discussed by name and term throughout 25% of the textbook (Table 10). To find the racial distribution by name and term, the total number of names and terms for a particular race were divided by the total number of names and terms for all races within each text.

Table 10 *Our State of Georgia* Racial distribution by name and term

	White	Black	Native American
Distribution by Race	50%	25%	25%
	(12/24)	(6/24)	(6/24)

As with the 8th grade textbooks, the number of names and terms by race found within a textbook was used to help understand marginalization, but the number of times a name or term appeared within the text was not included in the percents listed in table 10. For example, the term “White” may have appeared within a textbook and was counted once among the number of differing terms used to identify Whites within that textbook. However, this term may have

appeared 50 times within the textbook. It is the latter that is included in the word count. Including the number of times racialized names or terms appear within the texts may help to uncover marginalizations. For *Our State of Georgia*, word count by name and term was determined for each racial group. Table 11 provides the total number of times a racialized name and term appeared within the textbook. The major change between the racial coverage by name and term was a decrease in the representation of Whites and Blacks 50% to 43.7% and 25% to 21.9% respectively, and an increase in the representation of Native Americans (25% to 34.4%).

Table 11 *Our State of Georgia* Name and term count by race

	White	Black	Native American
Name and term	43.7%	21.9%	34.4%
count by Race	(66/151)	(33/151)	(52/151)

Marginalization was also found to exist within the text itself. In this textbook, racism is defined for students as “when people treat each other badly because of their race” (*Our State of Georgia*, p.7). Although this text targets the second grade, it is within the student’s level of comprehension to grasp the difference between rules and laws created by government and treatment from individuals. However, racism is marginalized to micro level prejudice from individuals and the macro level structures are ignored. In chapter three of this textbook (Government and Citizenship) the following statement appears on page 27:

“The government makes laws to protect people. Laws help make sure that people are treated fairly.”

The simple addition of a few words would help second graders in Georgia understand the macro level structures of racism in the United States. For example a statement such as; *in the past, the government made laws that did not protect all people of Georgia. These laws did not make sure that Black people in Georgia were treated fairly. They prevented Blacks from working at certain jobs, marrying certain people, living in certain areas, attending certain schools, and eating in certain public places.* A discussion such as this introduces the macro level structures of racism that affected Black life in Georgia and provides a more well-rounded understanding of racism. This technique is used in the second grade weekly reader *Georgia Studies Weekly My State*.

The two weekly readers were also assessed quantitatively for marginalization by racial distribution. Racial distribution by name and term was measured by taking the number of times a racialized name or term appeared in a week, and obtaining a total number for all weeks. Next, the total number for a single race for all weeks was then divided by the total number of names and terms for all races over all weeks. For example, *Georgia Studies Weekly My State* has 24 weekly readers. The total number of times a name or term for Whites appears across all weekly readers is 30 and the total number of times a name or term for Whites, Blacks, and Native Americans appears throughout all weeks is 87, dividing 30 by 87 gives us the percent of racial coverage for Whites throughout all weekly readers.

One weekly reader (*Georgia Studies Weekly Democracy*) referred to Whites 58.7% of the time, on average, throughout all of the weekly texts, Blacks 23.9% of the time throughout all of the weekly texts, and Native Americans 5.5% of the time throughout all of the weekly text (Table 14). The second weekly reader (*Georgia Studies Weekly My State*) discussed Whites 34.5% of the time throughout all of the weekly texts, Blacks 18.4% of the time throughout all of

the weekly texts, and Native Americans 35.6% of the time throughout all of the weekly texts (Table 14).

Table 12 2nd Grade Weekly Readers

		Georgia Studies Weekly Democracy	Georgia Studies Weekly My State
Average Distribution by Race for all Weeks	Whites	58.7%	34.5%
	Blacks	23.9%	18.4%
	Native Americans	5.5%	35.6%
Median Distribution by Race for all Weeks	White	80%	36.7%
	Black	12.5%	14.3%
	Native American	0%	42.9%

Because of the extreme scores in racial distribution throughout both weekly readers, the median racial distribution was obtained in an effort to get at marginalizations that may have been masked by the average racial distribution. The median percent of coverage throughout all weeks (table 14) for Whites is 80% for *Georgia Studies Weekly Democracy* and 36.7% for *Georgia Studies Weekly My States*. For Blacks, the median coverage throughout all weeks is 12.5% for *Georgia Studies Weekly Democracy*, and 14.3% for *Georgia Studies Weekly My State*. The median coverage for Native Americans throughout all texts is 0% for *Georgia Studies Weekly Democracy* and 42.9% for *Georgia Studies Weekly My State*. The results by median were more revealing of the marginalization of the significance of Blacks to the story of Georgia for second

graders. For example, in *Georgia Studies Weekly My Democracy* the average distribution for Blacks throughout all weeks is 23.9% of the texts, but the median distribution for Blacks across all weeks reduces the percent of coverage to 12.5% (table 12). The opposite is true for Whites in the same text. The average distribution for Whites is 57.8% throughout all texts; the median increased this percent considerably to 80% (table 12).

In both weekly readers, marginalization also occurred in the discussion of slavery. As found in the 8th grade texts, Blacks are discussed only in reference to their labor status. African people as a whole are reduced to ‘slaves’. For example, the first discussion of Black people in *Georgia Studies Weekly My State* began in week 11(Georgia Cultures) with the following sentence: “Next, slaves were brought from Africa” (p. 1).

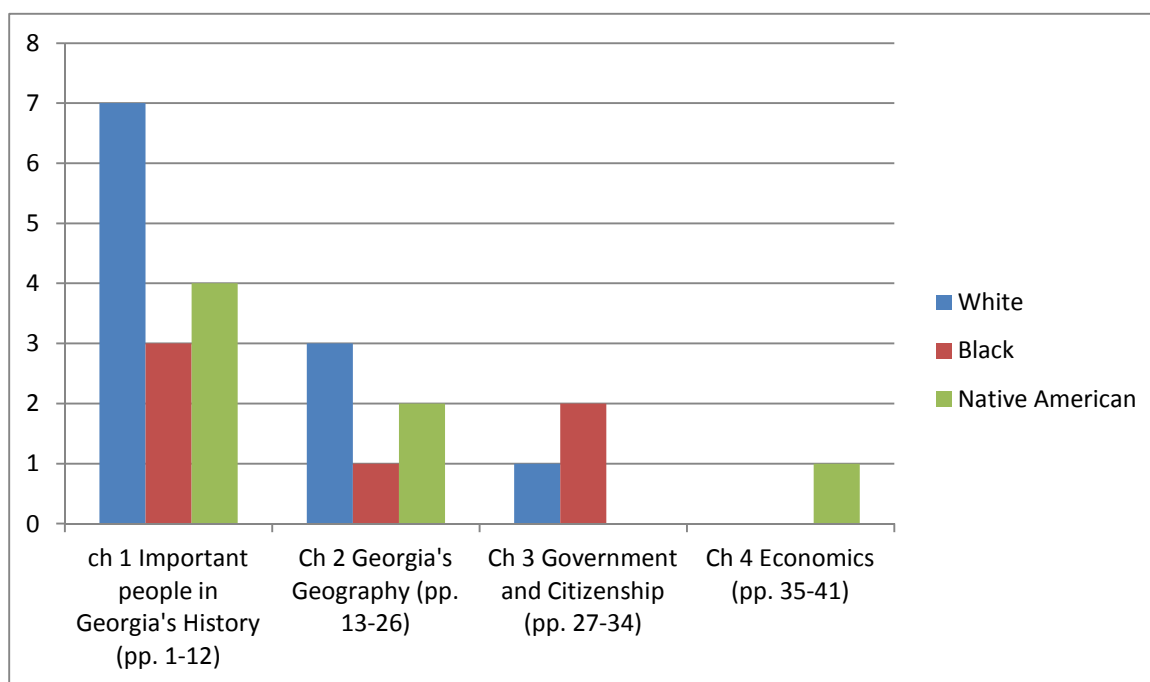
4.2.2 Compartmentalization

To better understand the balance of racial and ethnic coverage throughout the textbooks; page distribution by race and ethnicity was analyzed. Page distribution took into account the total number of pages on which any ethnic or racial group appeared within a text. The results of the page distribution by race for *Our State of Georgia* can be seen in table 13 below. Racial coverage by name and term places Whites at 26.8% of the pages within the textbook, Blacks at 12.2% of the chapters, and Native Americans at 17.1% of the pages in the text (Table 13). Graph five provides a visualization of chapter coverage by race.

Table 13 *Our State of Georgia* Page distribution by race

	White	Black	Native American
Page Distribution by	26.87%	12.2%	17.1%
Race	(11/41)	(5/41)	(7/41)

Graph 5 *Our State of Georgia* Chapter Coverage by Race



Five out of the six occurrences of a discussion that included Blacks were confined to chapters one and two. The subject matter of the discussions was sports and the modern day civil rights movement. The confinement of a majority of the information regarding Blacks to sections that discuss sports and the civil rights movement is evidence of compartmentalization.

A break-down of the racial distribution for each week is provided in tables 14 and 15. The weeks that did not include a discussion of people were excluded from the table. Blacks are compartmentalized to week 11, and weeks 14-19. All of the weeks that include Blacks in the discussion of Georgia's history confine Blacks to racialized topics such as segregation, slavery, the modern day civil rights movement, or sports. The two exceptions were found in *Georgia Studies Weekly Democracy* with President Barack Obama mentioned twice and Egyptians mentioned once. The results represent White majority representations of information on Africans

and African Americans that render information about Black people valid only within specific topics or categories.

Table 14 *Georgia Studies Weekly My State Weekly Racial Representation*

Week	Whites	Blacks	Native Americans
6 (Georgia's Story Begins)	40%	0%	60%
7 (Good Citizens)	50%	0%	50%
8 (Mary Musgrove)	33.3%	0%	66.7%
9 (Count on Mary)	50%	0%	50%
10 (Creek and Cherokee Nations)	16.7%	0%	83.3%
11 (Georgia Cultures)	28.6%	28.6%	42.8%
12 (Sequoyah)	57.1%	0%	42.9%
13 (Sequoyah-a Good Citizen)	0%	0%	100%
14 (Jackie Robinson)	33.3%	66.7%	0%
15 (Courtesy and Sportsmanship)	25%	75%	0%

16 (Martin Luther King, Jr.)	57.1%	42.9%	0%
17 (Changing America)	0%	100%	0%
18 (Jimmy Carter)	66.7%	33.3%	0%
19 (A Leader for Peace and Freedom)	66.7%	33.3%	0%

Table 15 *Georgia Studies Weekly My Democracy Weekly Racial Representation*

Week	White	Black	Native American
1 (Welcome to Georgia Studies Weekly)	100%	0%	0%
2 (Ancient Greece)	84.6%	15.4%	0%
3 (A New Nation)	93.8%	0%	6.2%
4 (Government of the People)	100%	0%	0%
5 (Freedom for All)	53.3%	46.7%	0%
6 (American Liberty)	53.8%	42.6%	0%
7 (Let Us Vote)	33.3%	58.4%	8.3%
8 (U.S. Landforms)	50%	0%	50%

10 (Education for All)	46.7%	53.3%	0%
11 (American Character)	45%	35%	20%
12 (Government Services)	100%	0%	0%
13 (A New Deal for America)	62.5%	12.5%	25%
14 (The first Lady of the World)	100%	0%	0%
15 (Justice and Tolerance)	57.1%	38.1%	4.8%
16 (Resources)	100%	0%	0%
17 (We Depend on Each Other)	80%	20%	0%
19 (Money, Money, Everywhere)	87.5%	12.5%	0%

4.2.3 Omission

Omissions were found in the exclusion of the history and culture of Africans brought by force to America. The first introduction to Black people in *Our State of Georgia* and *Georgia Studies Weekly My State* begins in the 20th century with Jackie Robinson. In *Georgia Studies Weekly Democracy*, the introduction to Black life in Georgia begins solely with the term ‘slave.’

The story of Whites begins in Europe with an introduction to culture and practices, and the story of Native Americans begins with aspects of their culture and practices prior to European colonization. Chapter one of *Our State of Georgia* begins with the following notation; “*students will describe the Georgia Creek and Cherokee cultures of the past in terms of tools, clothing, homes, ways of making a living, and accomplishments.* Although these areas were discussed for Native Americans, they were framed with a White perspective. For example, in chapter one (p. 5) a discussion about Creek culture includes the following statement: “The white people were much stronger than the Creeks,” and all of the Native Americans discussed by name were those who ‘helped’ Whites. The inclusion of African culture, prior to their arrival by force in Georgia, was not provided in any of the recommended second grade texts.

5 DISCUSSION AND CONCLUSION

Racialized textbook bias can be viewed as a symptom of racism and race prejudice in American society. Such textbooks are a reflection of normalized practices in society that become institutionalized within textbooks used in Georgia’s public schools. Textbooks on Georgia history, adopted by Georgia’s department of education, exhibit racialized textbook bias in the form of compartmentalization, marginalization, and omission of people of African descent. Such biases in Georgia history textbooks reflect a hegemonic framework of White supremacy and racism.

Throughout the texts, race is framed by a White hegemonic lens. This lens can be viewed as a tool for constructing distorted images of the history and culture of people of African descent. The consequences of this framing are the devaluation of Black history, culture, and the promotion of racial inequality. The marginalization, compartmentalization, and omission of

Black people in Georgia history textbooks ought not to be viewed simply as a distorted view of the past, we must understand that the racially prejudiced representations of Blacks in history textbooks also inform students about the present.

The representation of people of African descent in Georgia history textbooks was compartmentalized primarily to racialized subject matter. If the discussion was not one centered on slavery, racism, music, or sports, then Blacks were deemed insignificant to Georgia's history. These White majority perceptions of the significance of Black people to the story of Georgia continue to perpetuate race prejudice in the form of racialized textbook bias. The segregation of Black people in the story of Georgia can cause one to question if American society is continuing to live by Black Codes no longer legally enforced.

Blacks in Georgia's history textbooks for grades 2 and 8 are presented as being void of a history and culture prior to their ancestors' arrival in America as enslaved persons. The people of Africa and their descendants enslaved in Georgia are viewed not as human beings but as commodities, and the voices of Black women are silenced by Georgia history textbooks. The omission of the history and culture of Africa and its people, the Black perspective on slavery, the inhumanity of the system of slavery and the voice of Black women is a representative of White majority perceptions of Blacks that excludes information about Black people when it is historically and socially significant.

The inhumane marginalization of the people of Africa to their labor status during slavery in Georgia and the simultaneous humanization of White slave owners teaches Georgia's students what Howard Zinn referred to as the legitimization of slavery. This perspective on slavery, according to Zinn, tells readers that Black people were enslaved, "but it's not that important and it should weigh very little in our final judgments" (1999).

The marginalization of Black people was also seen in the personal stories of people of Georgia. Names help to establish personal histories and in all 8th grade textbooks, Whites were referenced far more by name than by term. Blacks and Native Americans, on the other hand, were referenced more by term than by name. The personalization of the story of Whites can give their stories more meaning for students in Georgia public schools while distancing students from the stories of Blacks and Native Americans. The White majority perceptions of personal stories in Georgia history could be a reflection of the limited knowledge scholars have regarding the personal stories of Blacks and Native Americans in Georgia's history.

Understanding the significance and subtleties of race prejudice as a macro-social condition of the micro-social process of race in America is integral to understanding racialized textbook bias in Georgia history textbooks. My hope is that the findings in this research will awaken a consciousness of the injustice of racialized textbook bias in Georgia history textbooks.

Previous research into textbook bias focused primarily on the structural (macro-level) components of textbook bias and ignored interconnectedness of the micro-level process of race. This research offers a new and different way to study the existence of race bias in textbooks by returning to a Duboisian perspective. Previous research on textbook bias also showed that textbooks are vehicles for perpetuating stereotypes and making racial injustice more acceptable for White Americans. The research into racialized bias in Georgia history textbooks was consistent with previous research findings in these areas.

The geographic concentration of the textbooks analyzed is a limitation of this research. The textbooks pertaining specifically to Georgia's history cannot be generalized to other history textbooks, schools, school systems, or states that do not recommend or use the same textbooks. Future studies should include an analysis of U.S. history textbooks adopted by Georgia's

department of education utilizing the conceptualization of racialized textbook bias provided in this study.

Textbooks on Georgia's history that limit the scope of the discussion of people of African descent to that of slavery, sports, racism, and music, dehumanize enslaved Africans by reducing them to commodities, silence the voice of Black women, and continue the manifestation of systematic racism that influences the structural positioning of Black people in America.

Dr. John Henrik Clarke (1996) referred to history as 'compass' that allows people to find themselves within the map of human geography. This map reveals where a people have been and where they are currently, but more importantly it provides a guide to the places that we have yet to go. Distortions of this map of human geography can lead to dangerous assumptions about what future path we must take as Americans. If students believe that the story of Africans begins with slavery, they may look at African-Americans in today's society and assume Blacks have made significant progress in human history. I was fortunate enough to have a mentor that pointed out the fallacy behind such beliefs. Dr. Asa G. Hilliard, III (psychologist, educator, and historian) stressed that we must never begin our history with slavery. Doing so skews our roadmap in human history. If we look at the history of Black people beginning with ancient Africa, we may see the valley that colonization and the Trans Atlantic slave trade created in the map of the history of people of Africa. More importantly, we may be able to see just how far we need to go to obtain the status Black people had hundreds and arguably thousands of years ago.

In 1935 W.E.B. Du Bois completed a textbook analysis in his work titled, *Black Reconstruction in America*, and concluded; American youth would complete their education without knowing the true role people of African descent played in America's history (Du Bois, 1935). During this time, blatant racism in textbooks existed to perpetuate the concept of White

superiority and Black inferiority in the minds of America's youth, both Black and White. By conducting the research in this project, questions pertaining to the continued existence of concepts of White superiority and Black inferiority in Georgia history textbooks were addressed and answered. For Du Bois, the problem of the 20th century was the problem of the color line, and today we must conclude that the problem of the 21st century is still the color line. Students of all races reading the texts analyzed in this research are subjected to the concept of White superiority and the acceptance of Black oppression. The infusion of culturally relevant pedagogy (CRP) in the creation of textbooks and in the adoption and recommendation process may help to minimize the effects of the color line in the education system in Georgia; because "the true citizen of the world recognizes things of value no matter where found or among whom it originated. True distinction in human endeavour is a success for all of the world's people" (Walker, 2006, p. 13).

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APPENDIX

State Recommended Learning Resources (2010)

- American Book Company
 - “Our State of Georgia” 2nd Grade Social Studies
- American Legacy Publishing
 - “Georgia Studies Weekly - My State” (2nd Grade)
- Clairmont Press
 - “Georgia: Its Heritage and Its Promise”
- Gallopade International
 - “Georgia Experience CRCT Resources, Georgia, My State” (Grade 2)
 - Georgia Experience CRCT Resources, GPS, Georgia, (Grade 8)
- Holt McDougal
 - “Georgia: A History of Change and Progress”
- Phoenix Learning Resources
 - Georgia Hornbook
- WesMar Georgia Voyager Publications
 - Georgia Tool Box/Second Grade Set, 1st Edition
 - Time Travel Through Georgia: 2nd Edition